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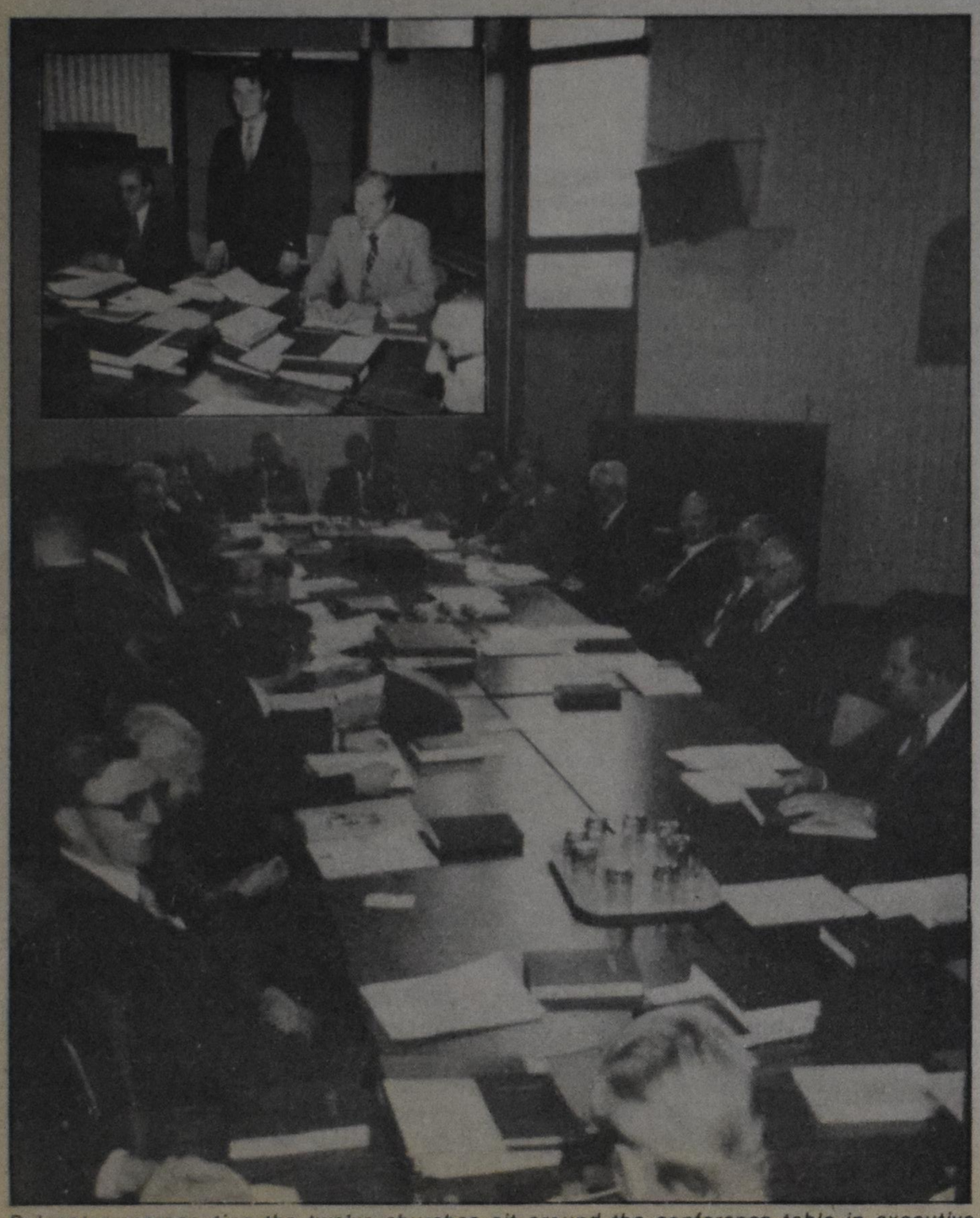


Delegates representing the twelve churches sit around the conference table in executive session.
inset: At the head of the table the officers of Synod: (from l. to r.) Rev. Cornelus Bos, Vice-chairman; Rev. Arie Baars, Chairman; Mr. Chris Van Doodewaard, Clerk.

Free Reformed Synod met in Southern Ontario

Bert Witvoet

ST. THOMAS, Ont. - The Free Reformed Church of North America held its annual synod on June 2 and 3 this year. Delegates from the twelve member churches met in the modern yellow-bricked facilities on St. George Street in the southern Ontario farm community of St. Thomas, 30 miles south of London.

One of the problems facing this denomination is the scarcity of ministers. In the past, calling churches have turned to Holland for pastors with no overwhelming success.

Rev. A. Baars, this year's president of Synod, is one of the few Dutch ministers who have recently come over. Coming to Dundas, Ontario, in September, 1981, he had spent the first seven years of his ministry in Urk, a well-known fisherman's town and former island in Friesland.

Rev. Baars, who speaks remarkably good English for having been in Canada for only a year and a half, mentioned the importance of minister's training on this continent for native sons.

Another item of interest to readers of *Calvinist Contact* might be the overture to revise the Psalter presently used by the churches, he commented. The church of Chatham would like to see more Genevan tunes and more accurate translations.

The Free Reformed denomination is a group of churches which stress the Calvinistic doctrines and which place much emphasis on inner faith experience. They are not affiliated with any other denomination in a formal sense and tend to keep to themselves in the Reformed family of churches.

The North American Church is comprised of 12 churches, with 6 active ministers. In the US there are two congregations: Clinton, New Jersey, and Grand Rapids, Michigan; in British Columbia there are two as well Aldergrove and Langley; and in Ontario are the remaining eight congregations: Chatham, Dundas, Hamilton, London, Mitchell, St. Thomas, Toronto and Vineland.

Total number of members are 3171, with 1630 baptized and 1541 confessing.

In a future issue, C.C. will carry a more complete report about the acts of the 1983 Synod of the Free Reformed Church.

Wanted: information from successful, ambitious young males and females.

During the months of March through May, C.C. ran a free advertising section for young people looking for summer jobs. We have heard from a few young people what the results have been. But we would like to hear from all who were successful in finding a job directly or indirectly through this service, so that we can assess the usefulness of this section. A short note will do. Please address it to: **Summer Job Employment, Calvinist Contact, 99 Niagara St., St. Catharines, ON L2R 4L3.** Thanks, and have a wonderful summer! **Editor**

In this issue:

A mother reflects on 10 years of marriage
p. 10
Boesak talks about Romans 13 and South Africa
p. 11

Christian organizations meet at fund-raising conference

TORONTO, Ont. - On May 11, representatives of various Christian organizations met to discuss the fund-raising endeavours of their organizations.

All of these organizations share a Christian vision for faith and life. Most of them depend on the larger reformed community for their support. They met, in the interest of Christian stewardship and communal responsibility, to familiarize themselves with each others' programs and to explore possibilities for joint efforts.

Those present at the Toronto meeting came to several conclusions. Most important, there was recognition and genuine appreciation of the tremendous support of the reformed constituency for organizations which seek to bring God's Word to concrete expression in many areas of life. Thousands of volunteer hours and millions of dollars are provided every year in Canada for these Christian endeavours.

Discussions centred on how we can listen better to and how we can improve our communication with our supporting constituency. Several committees were appointed to investigate avenues of possible mutual effort. Items discussed included the possibility of periodic joint publications, combined computer use and mailing services, and means of dealing with common fund-raising challenges.

The following organizations were part of this initial discussion: Association for the Advancement of Christian Scholarship (AACS), Canadian Home Bible League, Christian Farmers Federation Ontario (CFFO), Christian Labour Association of Canada (CLAC), Christian Stewardship Services, Citizens for Public Justice (CPJ), Council of Christian Reformed Churches in Canada, Curriculum Development Centre (CDC), CRWRC of Canada, Redeemer College, Salem Christian Mental Health Association and The King's College. Because of the success of this meeting, the organizers of the next meeting will make a special effort to invite other organizations which share common concerns.

Australia: Children and holy communion

SYDNEY, Australia (RPS) - The question as to whether baptized children should receive Holy Communion was the subject of a major consultation of the Uniting Church in Australia. The church's Commission on Liturgy, the Commission on Doctrine and the Joint Board of Christian Education met for three days and will make a submission to the 1985 Assembly (the national decision-making body of the church).

Among the areas where agreement was reached were: 1) Baptism is basic to our understanding of membership and participation in the church. 2) Our understanding of baptism makes it appropriate for all baptized persons to participate in Holy Communion. 3) It is the responsibility of the Council of Elders to find ways of helping baptized persons, including young children, to participate in Holy Communion. 4) The encouragement of young children to participate in Holy Communion will be pastorally sensitive, taking account of: the attitudes of parents and children; the availability of ways of providing preparation of children and families to participate; the readiness of congregations to have children present in worship.

For reasons of pastoral order, it will normally be appropriate that participation of young children takes place at an age when the child can show a desire to participate and some awareness of the special nature of Holy Communion.

Background papers are being prepared to enable presbyteries to participate in discussion prior to the Assembly, when decisions will be made, seeking: clarification of the Uniting Church's understanding of Baptism and Holy Communion to assist the church to deal with the pastoral question of children's participation in Holy Communion; the affirmation that the norm for the Uniting Church is the participation of baptized children in Holy Communion; pastoral guidelines and responsibilities relating to children's participation in Holy Communion.

Christian Social Agency offers free pregnancy counseling

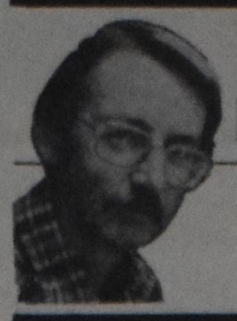
GRAND RAPIDS, Mich. (RES) - Bethany Christian Services, a Christian social services agency headquartered here, recently opened a toll-free telephone hotline manned by volunteers trained in providing crisis pregnancy counseling. A woman facing an unplanned pregnancy who dials the "Bethany Lifeline" will talk with a counselor who will tell her about the value of her life and the life of her unborn child.

Bethany Christian Home was founded in 1944 by Mary De Boer and Marguerite Bonnema. Their original purpose was to provide care and spiritual environment for needy children. Later the purposes were expanded and the agency became Bethany Christian Services.

Bethany has twelve offices in ten states staffed by social workers trained to support women with unplanned pregnancies. In the words of supervisor Gordon Ellens: "Our goal is to reach young women with unplanned pregnancies who need to be made aware of alternatives to abortion and to counseling services available to them ... Throughout Bethany's history we have experienced that if a young woman receives care and counseling, she often chooses life for her child rather than the abortion she was originally intending to pursue." All of Bethany's counseling services are free of charge.

Viewpoint

Not to the swift is the race



Bert Witvoet

Editorial

By the time this editorial marches across page two of this issue, you will know who won at the leadership convention of the Progressive Conservative Party in Ottawa. You will know whether the no-image, former leader and prime minister from Alberta has made a remarkable recovery, whether the no-seat, silver-tongued executive from Quebec has overpowered the delegates, or whether the no-French, no-nonsense bye from Newfoundland has sailed past the first two.

The polls indicated that the race was between Joe Clark, Brian Mulroney and John Crosbie. The papers indicated that the race was not too clean at certain stages. The lack of public debate indicated that there was very little of substance or principle at stake.

How does a Christian evaluate the process, take part in it or pray about it?

As Reformed Christians we consider the area of politics an area that is open to Christian participation. We have a mandate to serve Christ in matters of state as well as in other concerns.

Mr. Peter Elzinga, President of the Progressive Conservative Party, must have had a difficult time sorting out what belonged to Christ and what did not. As a Christ confessor he had the unenviable task of moderating an event that had arrows of spiritual loyalties and commitments flying off into all directions.

Was he able to use his Christian ideas to change matters for the better?

A leadership race is no Sunday School picnic, let's face it. Is there even a Christian way of taking part?

Let's use an illustration. There's a railway station crowded with 4,000 people. A train pulls up which is the only train leaving for a destination that all 4,000 people want to reach. But the train has only 400 seats.

Question: Is there a Christian way of boarding that train?

If you have figured out an answer to the question you may turn to the next assignment and answer the question whether there is a Christian way of running a leadership convention.

If the saga of Joe Clark has taught us anything, it is that nice guys finish last. If Mr. Clark has won the convention it can only be because he stopped being a nice guy after he lost the key to 24 Sussex Drive.

Pure and undefiled synods stand in awe

It was with some curiosity that we took note of the fact that the recent synod of the Dutch "Gereformeerde Kerken" (GKN) addressed itself several times to a generation gap which threatens to destroy the unity of its churches.

The gap referred to has to do with the tendency of younger members of the church to insist that it is the task of the church to oppose injustices and the opposing reaction of older members to seek refuge in the way things used to be.

The general call at the Synod of Dokkum was for caution not to tear the churches apart. Rev. A.C. Hofland, previous President of the Dutch synod, called for a theology of awe and amazement next to all the other theologies that are being developed.

He urged that the older members learn that the past is not the rule and that the younger ones learn that injustices do not call the tune. Young and old can find each other when they stand in awe at the realization that God forgives our sins.

It's not the first time that the young versus old dilemma turns out to be a false one.

It seems that young King Rehoboam, Solomon's son and successor, ran into a similar trap. When the people of Israel asked him whether he was going to tax them as heavily as his father, he consulted his court. The older ones suggested a lighter tax burden, that way the people will be his servants (you can always hit them for more later); the younger ones suggested that he show them who's boss and put even heavier tax burdens on the people.

No one thought of addressing himself to the real issue: whether or not the king and his people were going to serve the Lord in all their ways.

With several synods of other churches coming up this summer, reformed churches do well to maintain an emphasis on real issues: on what is central to faith and conducive to true unity. A theology of amazement is needed to keep all synods on the right path.

The Free Reformed Church has held its annual synod in St. Thomas, Ontario June 2 and 3. The Reformed Church of America held its general synod in Pella, Iowa from June 6 - 10. The Christian Reformed Church synod sits from June 14 to 22 in Grand Rapids, Michigan. And the Canadian Reformed Churches meet in Cloverdale, British Columbia, from November 1 on.

Will amazement at the grace of God and the fallibility of churches permeate the discussions at these reformed synods? Will the forgiveness of sins become a central theology that promotes the unity of members, young and old, and of churches within and without the particular denomination?

Vacancy: Elders in shorts, deacons with donuts

Keith Knight

Off the cuff

It was bound to happen sooner or later; an expose on consistory, I mean. The church in which I serve as elder has been without a minister for five months. The man of God whom we called should be arriving just about the time this C.C. arrives in your mail box.

Technically our church is vacant - without substance, empty, void. But as any technically vacant church will tell you, nothing could be further from the truth. Vacancy, brings out the best in people. I have never seen so many men collectively search for the Truth According to Church Order, casually dropping in a reference to C.O. Article so and so during the course of a discussion.

Perhaps more significant is the fact that consistory members are constantly checking up on each other, making sure that so-and-so has been visited or that this-and-that got done. When there is no shepherd to lead the sheep then the sheep must look out for each other.

A "ministerless" consistory is less formal. Elders dare attend meetings in shorts. Deacons accustomed to their serving roll, often bring donuts or herbal tea and are often tempted to hold a collection afterwards to defray costs. The livin' is easier; wisecracks abound.

One becomes curious to compare the time of vacancy with the time of pastoral fulfillment (?). Will there be similar Church Orderly enthusiasm when everyone knows that the minister will have the answer? Will elders and deacons keep in touch with each other out of pastoral concern for their collective flock or will it be left up to the minister? Will shorts give way to shirt and tie?

Alas, the end of an era!

Christian golf balls

Some reaction has come in to the recent account of Old Cal and the Christian Reformed golf tournament. Reaction has come by way of clarification. Some of those who took part in the Christian Reformed golf tournament indicated that there are several ways of recognizing their tournament as being distinct from the "world."

One such method was the use of Christian Reformed golf balls, according to one avid golfer. These balls are Conservative blue and have the distinct habit of veering to the right. Most players seem to be comfortable with that tendency, the golfer said.

This and other relevant information has already been passed on to Old Cal, who is still enthusiastically searching Calvin's Institutes for historical data.

C.C. cabinet shuffle

Keith Knight, president of Knight Publishing Limited, is pleased to announce the appointment of Bert Witvoet as the editor of *Calvinist Contact*, effective as of September 1. For the past year, Mr. Witvoet and Mr. Knight served as co-editors. The division of responsibilities will ensure a stronger corporate structure with Mr. Knight assuming full-time responsibilities as publisher and Mr. Witvoet handling the editorial responsibilities of the paper.

Calvinist Contact

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Advertising
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Letters

EDITORIAL POLICY: Letters may be abbreviated or only excerpts may be published to meet editorial requirements. Anonymous letters will not be published but names may be withheld upon request.

Christian party not solution to Christian involvement

I felt a bit distressed to read "Christian mind and action invisible in BC election" (*Calvinist Contact*, May 27, 1983). Though I share some of the same concern that some of the people expressed in the article, the opinions they put forward raised more questions than answers.

Is there a Christian approach to politics? Perhaps so. What kind of Christian approach do we want? This is a more difficult question. It is possible that some of the BC voters don't remember that both the Socreds and the NDP came from real attempts to apply the gospel to politics. Both have gone their different ways, and although they are now thoroughly "secularized" we can still accept them or reject them regardless of our religious distinction.

I am not trying to say that politics is neutral to our religious mandate, but our religious mandate is so broad that it's difficult to say exactly what it is. Both the Socreds and the NDP aren't *that* far off from Christian principles if we wish to interpret our principles in various ways.

One of the persons interviewed was so distressed with the situation that he couldn't understand why the common response to the suggestion of starting a Christian party was negative: that such a party wouldn't achieve anything anyway. I would have to agree with the skeptic.

This hypothetical Christian party would either have to seek a very narrow base of appeal (that of the Calvinists) or it would have to seek a very broad base (thus sacrificing its "principles"). Every single successful Christian Democratic party in Europe has simply been an excuse for a group of people with conservative right-wing viewpoints. I'm sure this isn't what we'd want.

What should we do then, as Christians, if we want to be involved in politics? The answer is simple: we should become immediately involved. Perhaps we would feel uncomfortable in the "secular" surroundings in the rank-and-file membership. I think we'd feel far more uncomfortable and achieve much less if we closed in on ourselves once more to another Dutch Christian Reformed institution.

We should remember that we don't have a monopoly on the Kingdom.

Mark Marissen,
St. Thomas, Ont.

Bilingualism does not communicate

You really lost me on this Dutch-English letter discussion. These letters are supposed to help give us all an overview of why we should keep or let go of the Dutch columns in the *Calvinist Contact*.

However, seeing that most of the people who write in favour of keeping the Dutch have difficulty reading the English it is absurd to see the opposing letters printed in English only.

Vice versa, I know all the reasons to discontinue the Dutch columns but I cannot perceive any reason why they should continue as I cannot read the Dutch letters.

If this is how you feel your readers can understand the "strength of argument or the wisdom of the position" I am afraid you have lost all of your readers who are not bilingual, and aren't these the only ones who really care?

Linda Zekveld,
Oshawa, Ontario

Brotherly concern for GKN not isolationist rhetoric

Further steps away from the GKN should be much more carefully considered than I feel is the case.

Forget about the "mother church that has gone a-whoring," there is no such thing. What we do have is members of the same body engaged in fierce warfare. Bloodied and often seemingly defeated but in battle array. Apostasy and apathy are satan's instruments of war.

The "fundamentals of Christian unity" in my view would demand of us, the Canadian churches that we join in that battle and not remain fidgeting spectators. The skeletons rattling in our own closet will soon have to be dealt with, too.

I have not seen Canadian churches in unceasing prayer for the GKN. We have not sent back preachers to make use of the many vacant pulpits in Holland. We have not sent articles or even letters to the Editors to the dwindling number of Christian periodicals in The Netherlands, to refute and offer encouragement.

Before cultural and language barriers come to stand in our way we should be extremely busy in Europe, it'll also keep us fighting fit on this continent.

A friend returning from Holland complained that a large church was only a quarter full. Well praise God for that quarter who could have gone easily the ways of the other three-quarters but didn't!

Our prayers, intercessions and brotherly concerns are needed, not snug abandonment and isolationist rhetoric.

Hank Hoornenborg,
Smithers, BC

Honesty and courage appreciated

Many times I've planned this for TOMORROW but this time I'll do it TODAY. Mr. Knight and Mr. Witvoet, I love your articles, your style, and your honesty.

To know that you, Mr. Knight, are a sinner too with (publicly) unconfessed sins makes me feel as if I visit with a close friend. And, Mr. Knight, is Cal real or imaginary? (Don't answer that. I don't really want to know for fear that he's made up). In any case, he's delightful.

And you, Mr. Witvoet, I'll bet it took guts to write that second paragraph in "So Much to Learn from Meetings" (May 13, '83) but it helped me relate to the author, the article and the problem at hand.

Keep up the good work. I'm looking forward to the next issue of C.C.

Hilda Wielemaker,
Trenton, Ontario

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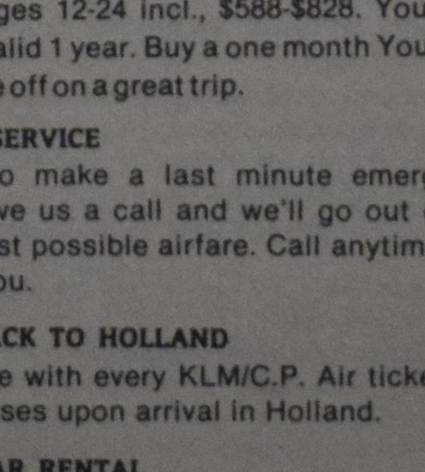
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I CONCENTRATE.
DOES ANYTHING WORRY YOU?
CERTAINLY! I'M AFRAID IF I LEAVE MY ROCK SOMEBODY WILL STEAL IT.

Church

Pastoral Pondering

Evangelism is personal

What is evangelism? Proclaiming the good news that Jesus died for our sins. But there is more to it. We assume that our evangelistic efforts should also produce results. And those results are that people who hear the message of the good news come to accept and believe it, turn their lives over to Jesus, and become growing members of a Christian church. If we would see those things happening in our church, we could say that we would have an "effective evangelism program." Then comes the question: And what will make those things happen? I believe there are three conditions.

We have to make contact by meeting people's needs. Just "witnessing" out of the blue to people who we don't know from Adam will never amount to "sowing in fertile soil."

What our hearts think, our mouths speak. Our witnessing has to come from a heart that flows over with the love of God and of a faith to which we are thoroughly committed.

Once they are making their first steps on the way to commitment, they have to be embraced by an alive and caring church community. Just like a newborn baby needs a lot of attention and tender loving care, so also a new Christian needs a loving and caring environment in which his or her beginning faith can be nourished and encouraged. So we have lots to work on:
loving our neighbours by meeting their needs; growing in our own commitment and faith; and developing as a church community. These three can and should all happen at the same time; there is no chronological order intended here. What do you think of these three as "goals" for the evangelism program of our church?

Rev. Barend Biesheuvel,
Maranatha Chr. Ref. Church,
Belleville, ON

Fundamental flaws

Did you read Tom Harpur's article in the Toronto *Star* on the "Sins of Fundamentalism?" The religion editor expressed his joy that Jerry Falwell's monthly magazine, *Fundamentalist Journal*, contained such an honest exposure of many of the major weaknesses of the Fundamentalist movement. "Usually, this publication levels scorching criticisms at liberals and the ecumenical movement," according to Mr. Harpur, "but for a change the readers were given a critical look at themselves."

Now, I'm thankful too that our Fundamentalist brothers and sisters were reminded of their sins and shortcomings by means of this article. I believe that self-examination is good for any child of God. But the question I have is, how do we, Reformed Christians, fare in comparison with those whose sins have been listed in Falwell's publication?

Allow me to list the characteristic weaknesses of Fundamentalism, and see if you agree with me that in some respects, at least, we are not guilty of the same sins? Here they are:

- Little capacity for self-criticism which causes a tendency to become overly defensive and ingrown;
- An overemphasis on the externals of spiritual life, such as smoking, drinking, appearance and habits;
- Resistance to change which often produces overreaction to fads;
- Making mountains out of minor issues like the Pharisees used to do in Jesus' days;
- The temptation to add to the gospel, or the belief that only our particular understanding of Christianity represents the message of God;
- Overdependence on dynamic leaders;
- Excessive worry over labels and associations;
- Absolutism, or the approaching of every conceivable issue with a totally black-or-white mentality;
- The sin of exclusivism; the idea that we alone are "in" and all others are "out."

No, not all of the above weaknesses can be found in our Reformed community, but several of them are very much in evidence in our midst. We may not want to be known as Fundamentalists, and we are certainly not in agreement with the champions of Liberalism in the church, but God knows we have our peculiar sins. And whereas we are not always so ready to recognize them, many of our weaknesses are quite evident to those whose sins we see clearly, and whose ways we don't like.

Sincerely,
Peter

Rev. Peter Nicolai and Peter de Bruyne in their dialogue in the Brampton Second Chr. Ref. Church

Press Parade

Notes on the Chr. Ref. Board of Publications

Almost 2/3 of the educational material (for Sunday school and catechism) produced by our denomination is sold to non-Christian Reformed churches. These include a large number of Reformed churches (some of which are in Australia) and Presbyterian churches, a substantial number of Anglican and Baptist churches as well as churches from many other denominations. This certainly says something about the material's high quality!

The above information is but one highlight of the work reported at the annual meeting of our Board of Publications, held earlier this year in Grand Rapids.

The board consists of 40 people, each representing a classis in our church, together with 3 "at large" members appointed for their business backgrounds. The undersigned is one of these three along with a lawyer and a banker, both from Grand Rapids.

The entire board meets once a year; the executive committee (incl. the 3 at large members) meets roughly every other month to deal with the work of the Board of Publications.

The day-to-day work of the board is done by a total of 67 people. Seven of these constitute the staff of *The Banner* and *De Wachter*, 18 run the printing plant, 12 look after the business end, 17 coordinate copy production while 11 people write, edit and illustrate the church's educational material. All of this is overseen by the executive director who has an administrative assistant.

At the annual meeting, the board reviewed, among other items, the educational material published by our church, which covers a wide range from kindergarten age to adult. Most of the material is outstanding. This certainly can be said for the adult education material produced in recent years. My one regret is that particularly in Canada - and our congregation can probably be included - churches do not make sufficient use of available material, again especially that for adult education.

Hank Kuntz,
Rehoboth Chr. Ref. Church,
Toronto, ON

CR SEE

There is many a meeting,
and, alas, this is so true;
where what follows the greeting
is Acts nineteen: thirty-two!

Sy Nodd

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A new budget system

This week I heard about a good idea for making up the Church budget in a faith-realistic way. It is called "faith-promise budget making."

Here is how it goes. The Committee of Stewards forecasts the budget approximately as they see it and gives its forecast of needs to the members. Each family/wage earner then considers before God how much they can contribute to the budget. They each pray about this and commit their plans to God and then send in their signed/committed pledge for the forthcoming year. The Committee of Stewards makes up the budget according to the pledges received. Some people just send in post-dated cheques.

I like this idea. It seems closer to the idea of giving to God of the first fruits. And certainly this seems more like seeking first the kingdom.

Pastor H. Getkate,
Maranatha Chr. Ref. Church,
Belleville, ON

Called to daily chores

Consider the two tax collectors of the New Testament, Zacchaeus and Matthew. Christ called one to be an apostle; Christ told the other to go back and collect taxes honestly. Did Christ then go on and point out that Matthew's calling was higher, more spiritual? No, each one of us has a responsibility to God to exercise our own talents in his or her particular area. God deals with each one of us as individuals, where we are. He has given us the talents we have. Each person is an individual. Either the whole man is redeemed by Christ or none of him! From *Addicted to Mediocrity* by Franky Schaeffer.

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Church News

Christian Reformed

Accepted

A call from the Clarkson Christian Reformed Church in Mississauga, Ont., to be its Associate Pastor for the purpose of serving Christian Horizons as Minister-at-large, Rev. John G. Klomps of Mississauga, Ont.

Declined

To church planting ministry in Chandler, Arizona, Rev. Dan Tigchelaar of Victoria, BC

Time change

The Dutch services in Trinity Towers, Brampton, Ont., will be held at 10 a.m. instead of 7 p.m. Sundays, July 10 to August 21.

Mennonites raise concern over jury duty

__Calvinist Contact__ recently came across an article in the Mennonite Reporter, "Jury duty: what are the implications for Mennonites.

The Mennonite struggle with this issue stems in part from their traditional view of non-involvement with the state. The reformed faith, on the other hand, has always seen the state as God's servant (Romans 13) and approves of the just wielding of the sword. (See also Boesak's view of Romans 13 in "Faith at work for justice" elsewhere in this issue.)

Yet the Mennonite struggle is more than a holding of a certain view of the state. It also has to do with abuses within the justice and penal system. The following article gleans information from the "Jury duty" article in the hope that it will raise questions and concerns from our readers.

Margaret Griffioen

"Jury duty may be an opportunity to bring a Christian vision of justice to bear on individual cases. It does so, however, within the limits of a process whose procedures and definitions of justice are hardly Christian. Do I participate?"

This question was raised by Howard Zehr, a Mennonite in Indiana who was called for jury duty. Zehr, like many Mennonites and other Christians is finding it difficult tc come up with a solution.

Historically Mennonites have believed that they should not serve as jurors, or that they should avoid service if possible. The Old Order Mennonites focus on the believer's responsibility to be subject to, but not part of, the civil administration. They point out that judgments made by jurors are carried out by powers which bear "the sword."

In a 1976 statement asking for exemption from jury duty, one Old Order Mennonite wrote, "All those whom God by his grace has called out of this evil world and translated into the peaceful kingdom of his dear son Jesus Christ, are separated from the State, and forbidden by Christ to help govern and regulate the affairs of the State by litigation and force..."

The statement further explained, "In many cases the sentence of the judge is influenced by the verdict of the jury and the jury is indirectly helping to govern the affairs of the State."

A statement by the Peace and Social Concerns Commission of the Lancaster Conference in 1980 points out that some Mennonites have found service to be a good experience, that trial by one's peers is a reasonable way to insure justice and that judgments by jury provide an arena where Christians can help right injustices.

There are still many concerns and questions which the Mennonite called upon for jury duty has to deal with.

Zehr points out that civil cases, where the focus is on a settlement more than guilt or punishment, pose little difficulty. The real concern lies with criminal cases where the "state brings charges against an individual and the result will involve an assessment of blameworthiness and punishment.

The distinction between capital and non-capital cases is made by Zehr. He agrees with the 1980 Lancaster Conference statement which says no one should participate in cases involving the death penalty.

"It is difficult to see how a follower of Christ could participate in a decision to take a life," said Zehr.

"In Canada we are relieved - at least for the time being - from the question that a jury decision may lead to the death penalty," according to J.W. Mohr, a teacher at Toronto's Osgood Hall Law School. "Legalistically speaking, the jury is a finder of fact and not of law, and sentences are pronounced by the judge although the jury may make recommendations."

Zehr notes many people argue that jury duty can be a way for Christians to see that the oppressed receive fair treatment and jury duty can be viewed as an opportunity to bring Christian compassion and understanding to bear on individual lives.

One of the main concerns facing Mennonites according to Zehr is to determine to what extent God intends Christians to have power over other people's lives. Is such power consistent with servanthood?

Zehr also raises concern about the justice system. "It is frequently arbitrary, it often discriminates, it callously ignores victims, it focusses on punishment rather than reformation and is inherently violent."

The violent aspect of the justice system is not only sentencing someone to death, but imprisoning victims, according to Zehr.

"To sentence someone to prison is to sentence them to one of the most violent environments existing in this country," said Zehr.

"The United States imprisons more people per capita then any other industrial nation except Russia and South Africa. Prisons are, by their very nature, tremendously violent settings," he said.

Zehr also points out that the powers of juries has diminished over the years. What was once designed as a series of checks on errors and abuses by government, has today become a system where "jurors can only find guilt or non-guilt on the basis of the facts of the case and cannot comment effectively on the wisdom or justice of the law itself. Nor are juries allowed to decide the remedy.

"The real issue - How can we solve the problems involved in this offence - is obscured. Focus is on guilt rather than problem solving."

The questions surrounding Mennonite involvement in jury duty are "very real ones," according to J.W. Mohr, "Although they have to be answered by our individual conscience, this should not be done without guidance from the community of faith."

Lend an ear

Are you list'ning to me?
Do you hear what I'm saying?
Or are you just looking
In my direction?

What if I have something
Very important to say?
Does it really matter
If I have feelings?

What if I need your help?
Would you re'lize I need you?
Or would you forget that
I even exist?

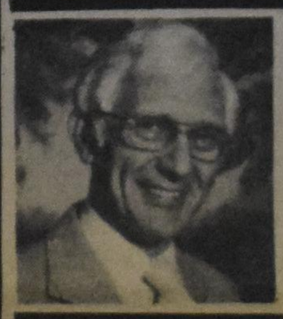
I hope you understand
That sometimes I feel ignored...
That makes me feel useless...
YOU DIDN'T HEAR ME?

Lillian Deboer,
Grade 7,
John Calvin Chr. School
Strathroy, Ont.

Koreans make excellent hosts

When you're a delegate to Classis Toronto of the Christian Reformed Church, you can on occasion expect to be treated to exotic foods. Up till now First Church of Toronto has provided Indonesian cooking, courtesy of its custodian Klaas Noordhuis. But now the classical menu has been expanded to include Korean food, and the delegates love it.

Pictured here are Pastor Yong-Chool Kim and some of the sisters of the First Korean Presbyterian Congregation of the Christian Reformed Church, who served delegates at the May 18, 19 meeting of Toronto Classis a gourmet luncheon and dinner. It is to be hoped that the excellent food stimulated rather than distracted the delegates, who had to come to grips with the upcoming agenda of Synod, numerous committee reports and other household matters.



William R. Rang

Skylights

Giving thanks

We give thanks for many things daily: our food, our health, our happiness. Yes, we are used to bringing our thanksgiving to the Lord before the throne of grace and it is good to see the relationship between blessing and grace.

A few years ago I learned to give thanks differently. We were ready to start a meeting of Christian administrators when word reached us that one of our friends had passed away suddenly. We were thunder-struck. We bemoaned our loss.

Then it was time to get our meeting started. One of us led in devotions and led in prayer. "Lord," he said, "we thank You for the life of our friend. He has meant much to us and he did contribute a great deal to the furtherance of Your Kingdom."

Thanking the Lord for the life of a person. That made me see that he had been on loan to us from God. He had lived and devoted all his talents to the Lord's Kingdom.

How will we be remembered? That's a question worthy of our attention now we still live in 'this day of grace'. Will we be remembered merely because we lived, breathed air, held jobs, hugged our kids, and were members of such-and-such a church? If so, then our lives will have meant relatively little. Have we worked with the talents He gave us? Some day, will someone lead in prayer and say, "We thank you, Lord, for the life of our friend," and will that person go on by saying that we had influenced people for good, shown the love and grace of our Lord, and helped others to see the joy of faith?

Let's remember that life is like grass that soon will disappear. Moses sang of it in Psalm 90 and he concluded it by saying, "Teach us to number our days that we may get a heart of wisdom."

I'm sure that once we have such hearts of wisdom someone will give thanks and say, "Lord, we thank you for the life of our friend."

A heart of wisdom. It's worth thanking for.

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News-Canada

Think global - act local

Several things were mentioned last week about the need to become aware of the communities in which we live. We must increasingly learn to think globally and act locally. Much of our *talk* about global concerns is just that - talk. It may help us get accepted in the right circles but our living on a local level is only slightly different. Our close associations locally tend to be with those who share our viewpoint with the result that the needs we detect tend to be our own.

Ben Vandezande

John Perkins has suggested we respond instead to felt needs. That means we listen to our neighbours and put ourselves out to serve those needs they express.

"Felt needs ..."

And that is essential. We must find our individual ways of standing shoulder-to-shoulder with those who are suffering economically, emotionally and physically. We must find ways not only of saying I love you, but sharing it in word and deed.

That means we will have to look in our own neighbourhood, our churches, our workplace and our community to try to meet the needs that are there. These are what I would call the "felt needs"; ie. needs that those who are hurting are conscious of.

"... and unfelt needs"

Meeting needs that people are aware of is important but does it overlook something? Is there a danger that we ignore the "unfelt needs." If I look at my own life, I have a tendency to be busy with needs I feel or that other people put in my path. As we respond to needs we can put skin on Christ's love.

But let's keep clearly in mind that we show love for "unfelt" needs too. It is so easy to ignore. When God sent His Son to earth He put skin on His love. You and I and all people are invited to accept that Saviour. Jesus responded to felt needs and unfelt needs. He moved to the core of a person's being and invited his deepest spiritual needs to be met.

Think globally, act locally

If we are to respond to Christ's call to obedient service we will have to look first at the areas where we have direct/immediate responsibility. That responsibility is always related to an office.

You and I are not called as individuals to solve the nation's economy. But we may well be called to minister to an unemployed neighbour; to consume goods and services that contribute to stewardship; to communally set up food and clothing centres to assist the poor; to support christian counselling centres for the unemployed and their families; to study how the government policies on taxation hurt the poor; to speak with our elected member on a regular basis about policy proposals.

Each of these, and the list could be extended greatly, fit within our circles of authority. In some instances, the diversity of gifts will also determine the extent of our involvement in these. But each of us has a lowest common denominator responsibility in these areas locally.

In another context Christianne Carlson-Thies of Citizens for Public Justice (CPJ) makes a point about enlarging on our citizenship responsibilities:

"Consider an illustration from another realm of life. We all realize that we neither are, nor need to become, full-fledged "artists" before we are able to choose the fabrics and colours to make our home a pleasing, decorative place to live, or to prepare meals that are also appealing to the eye, or attractively to landscape our yards. These artistic activities are not additional duties, or extra burdens, for which we need special training; rather, they are undertaken as part and parcel of daily life.

If we all felt that we should first take on the additional burden of becoming artists before we could bring harmony and beauty to our daily lives, just imagine how little beauty we would find around us!

Similarly, the assumption that being politically active is necessarily some additional item that we place on our daily agenda of responsibilities is false. We don't all have to become politicians or even political activists in order to be politically obedient.

A more true and liberating understanding is that no matter who we are, working for justice (doing politics) is one of the many threads which makes up the fabric of our daily lives. Learning how to read the newspaper with understanding, or voting for the most justice-oriented candidate, or nurturing a child into an awareness of, and commitment to justice are political activities which can be done by people who aren't politicians or even political activists."

"... christian community..."

A brief word is in order again about the complimentariness of the body of Christ. We must look at the task that awaits us and respond to it as a body. That involves using the gifts we have available to us. Here again it becomes important not to respond to a challenge with too small a group. It limits your perception of the problems and the range of responses possible.

Second, service and involvement in our local community requires a Christian community to fall back on. It is my deep conviction that a general community of support and prayer is important to any form of action.

But a small fellowship group that meets regularly to covenant together on actions, to study scripture, to share problems and reactions and to pray together about the work is crucial.

In this series I will be promoting a specific form of action ie., Christian social action on a local level. That for me is very much linked to, though distinct from, evangelism. The proclamation of the gospel of Christ is central to all of our tasks. In my work, the sharing of the hope of the gospel is integral to the action we engage in.

International retreat studied family and prophecy

Henry De Rooy

"Respect, trust, intimacy, and mutual support, these are distinguishing marks of the ideal family." So said Mrs. Jan Dewaal in her opening presentation on the family at a recent Christian Reformed pastor's retreat in the stunning Fraser Valley of British Columbia. "These marks," she said, "also characterize the greater family, the Family of God."

Eighty-one pastors and wives who heard her would affirm it, finding in the company of their colleagues not only education, as Mrs. Dewaal and Dr. David Holwerda spoke, but also trust, understanding, encouragement, support.

The retreat, an annual international event, is held at a camp near beautiful Hope, B.C. Pastors and their wives from both Classis British Columbia and Classis Pacific-Northwest (Chr. Ref. Church) attend, enjoying each other's company and finding mutual stimulus in their sometimes different approaches and perceptions. The differences only served to demonstrate that the church is a family, in fact, the family, and that the heavenly Father cares for it well.

The presentations by both Mrs. Dewaal, who is director of a family services organization in Edmonton, Alberta, and Dr. David Holwerda, who is a member of the faculty of Calvin College, Grand Rapids, Michigan, repeatedly affirmed this comforting and challenging fact.

Dr. Holwerda's four remarkably clear and informative messages helped the pastors to a better understanding of biblical prophecy. He demonstrated Reformed methods of Bible interpretation, a method which uses the whole Bible.

Since Camp Hope is operated by Seventh Day Adventists, there are strict rules about tobacco and alcohol, and the kitchen bans spices, caffeine and meat. The 1983 Retreat Organizing Committee, however, negotiated one important concession: the kitchen supplied hot water for regular instant coffee which the committee brought. This may have made a difference now and then in the third or fourth lecture of the day.

Riddles, a ping-pong tournament, a hijinks night and other frivolities prevented the retreat from taking itself too seriously. And bright sunshine contradicted consistantly dark forecasts, and helped to display the incredible beauties of God's handiwork, and to make nature one with scripture in praising him.

Rev. Henry DeRooy is regional home missionary in Bellingham, Washington, USA.

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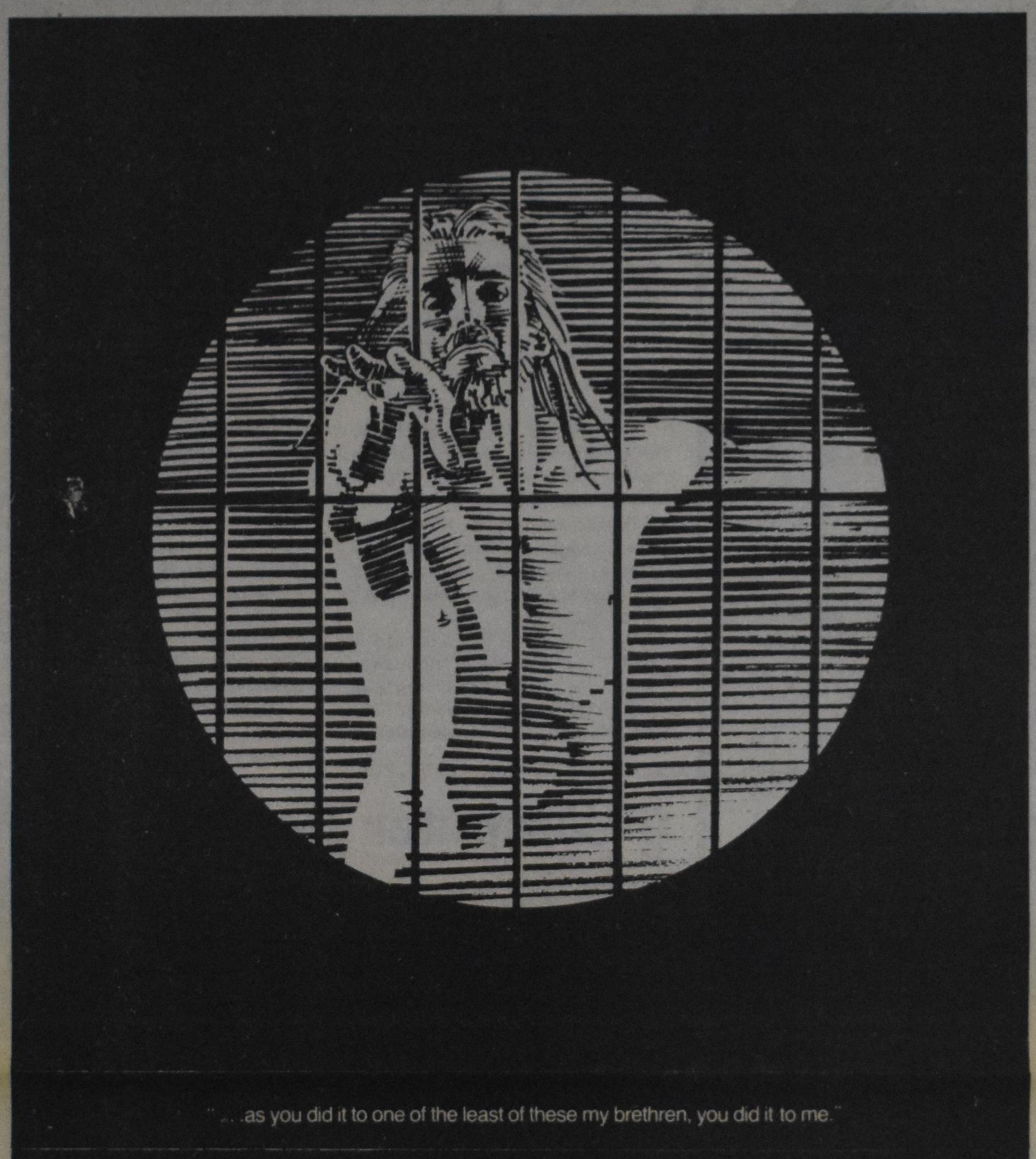
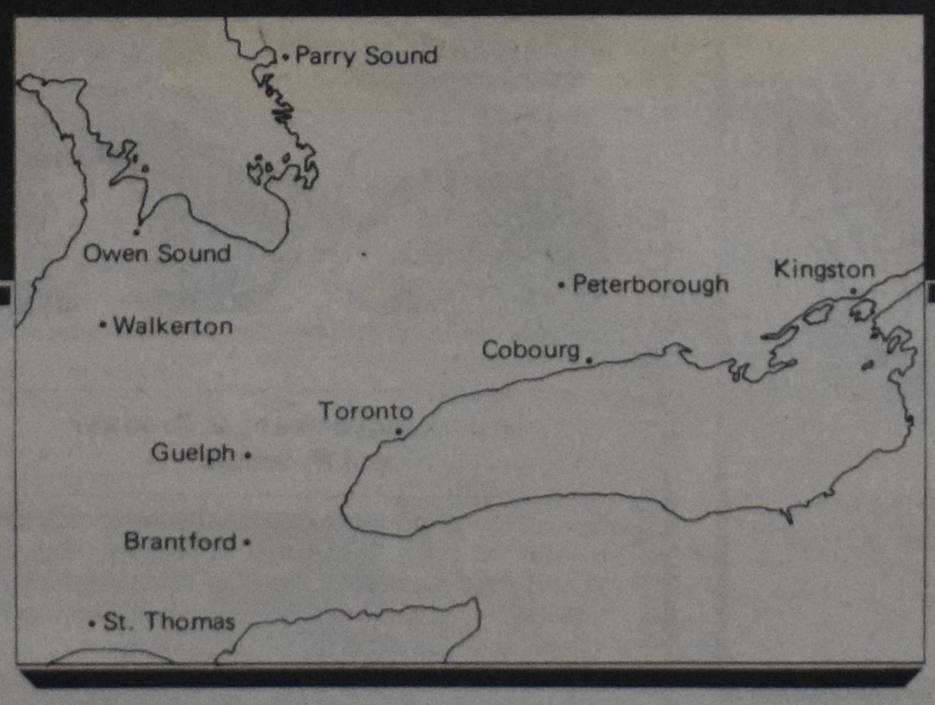
Going to prison on purpose

John de Vries, Jr.



"...as you did it to one of the least of these my brethren, you did it to me."



The most irritating fact about the growing crime problem across our nation is the high percentage of law-breakers who are repeaters. Three-quarters of the inmates in the Canadian federal penal institutions go back for their second, third, or fourth time.

M2/W2 (Man to Man/Woman to Woman) is a Christian organization of volunteers who are dedicated to altering this alarming trend. These volunteers are committed to going to prison to visit men/women behind bars. Their Christian commitment leads them to establish friendships with prisoners who are resourceless; that is, without family, friend, or job to go back to upon release from jail. The volunteer-prisoner relationship serves as a bridge to enable the ex-prisoner to make a successful re-entry into society. The volunteer becomes one person who has gotten to know him/her in prison and keeps contact after release. The supportive relationship often is the difference between 'making-it' or another 'bit' in jail.

The brief history of M2/W2 is uniquely fascinating. The M2/W2 roots are in The Netherlands; the idea crossed the ocean and United States to the state of Washington; it was then implemented in British Columbia and made its way to Ontario and the A.O.D.C. (All Ontario Diaconal Conference).

In 1963, Richard Simmons, a young idealist and minister in Washington State, was visiting two young men in the Washington State Reformatory. He became haunted by their loneliness in prison and their hopelessness upon release; there was no one to help them get a job as Simmons had suggested. Simmons pursued the matter and on his own he studied 35 prison after-care programs in place around the world. One program in The Netherlands had a 90 per cent success rate for ex-prisoners on parole or probation. Compared to the 50 per cent success rate in USA. Simmons was impressed and acted to implement this idea. The key to the program was the use of citizen volunteers who established contact with prisoners before and after release.

The next year, Les Pritchard caught the vision and joined Simmons to initiate M2 sponsorship in British Columbia penal institutions. In 1968 M2 was officially established with a full-time board. In its first ten years more than 2,500 sponsors entered into one-to-one relationships that varied from a short time together to one sponsor with the same inmate for nine years. When in 1972 M2 fell into hard times financially, it was spared folding up by the assistance of Mennonite Central Committee funds to supplement the voluntary financial support basis. Many members of the Reformed community in B.C. were active participants and supporters of this ministry.

In Ontario correctional workers concerned about the prison after-care problems had their discussions fertilized by the thoughts and experiences of Darrel Fast who had moved from the West. Later that year, 1972, M2 Ontario was established and Mr. Harry Nigh was hired as the executive secretary and co-ordinator. Contact with federal and provincial penal institutions was made; gradually volunteers were recruited and trained; slowly more church communities showed interest and became involved in the support and participation in this unconventional ministry to prisoners. As in B.C., members from the Reformed communities also caught the vision and took steps to respond to the needs.

In 1978 M2 Ontario became M2/W2 when sponsors began to visit the Women's Prison in Kingston. Because Harry Nigh was much in demand across the province, the Davenport-Perth United Church made available the services of Rev. Ab Vickers, who is now the part-time Community Development Co-ordinator.

Presently there are ten regional chapters in Ontario - four chapters were established just last year. Mr. Nigh's participation in the 1981 A.O.D.C. Annual meeting in Hamilton has led to increased C.R.C. awareness and diaconal initiatives in several communities that have prisons/penitentiaries in their neighbourhood. The 12 member board of directors of Ontario M2/W2 also includes C.R.C. members. Because M2/W2 Ontario is supported strictly by the gifts of supporters, the A.O.D.C. was contacted with view to also gaining support from interested C.R. churches. After thorough discussions and acquiring an appreciation for the responsible work of M2/W2, the All Ontario Diaconal Conference told churches and deacons that M2/W2 has their endorsement for both financial and volunteer support.

What does it profit Christians and churches to support by gifts or by involvement the M2/W2 ministry? The percentage of inmates visited returning to prison has been shown to be markedly reduced. The ex-offender is enabled to regain lost self-esteem and become a useful citizen. It costs over 30,000 dollars a year to incarcerate a prisoner. The tax savings are self-evident.

The volunteer who sacrifices time, emotion, and effort also benefits. The volunteer has the satisfaction of doing something 'that works' to help lessen the crime problem. As Christians who volunteer, M2/W2 visitors and sponsors recall Christ's words and anticipate his response, "Whatever you did to the least of these my brothers you have done to me" (Matthew 25:40).

John de Vries is pastor of the Fruitland CRC and has taken an active interest in prison ministry and reform.

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Education

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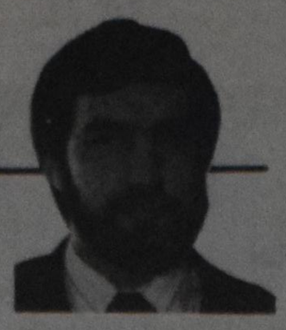


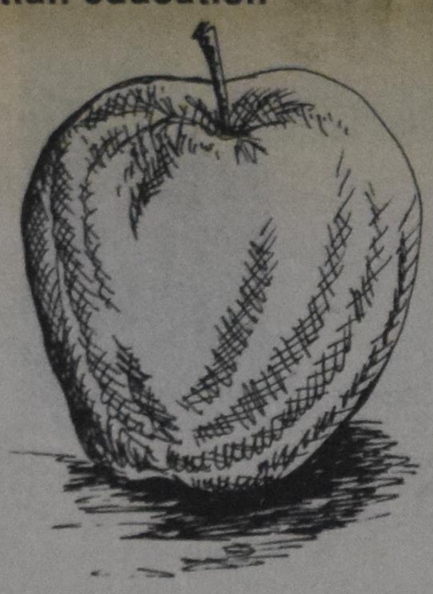
Harry A. de Vries

Marx their master, Jesus our Lord

The school buildings I noticed in East Germany or the German Democratic Republic (GDR) as it is properly called, were not the million dollar edifices you will find about the North American countryside. Most of them were unpleasant looking buildings very much in need of paint. Oh, there was fresh paint on most of them but that was usually on the large sign above the entrance and it was either white lettering on a red sign or red lettering on a white sign. The message, you may ask? Usually something to the tune of: Marx gives us direction or we honour Marx. It is the 100th anniversary of the death of Karl Marx so that there were red flags, banners and billboards with slogans and signs on buildings everywhere, including the schools. Schools here, back home that is, have signs in front of them or on them too, although as far as I know not with any mention of Marx on them. Ours usually indicate whether they are public, Catholic, Lutheran, or simply Christian. The variety of our beliefs of which these are clear evidence, is also an indication of our freedom to express our faith in an educational approach of our choosing, even though we may have to pay a little for that privilege. The Christian faith affects the way subject matter is taught in Christian schools, but the ruling vision of Marx in the east does too, although in a very different way.

An APPLE for Christian education

A Positive Program for Learning Excellence, or APPLE, is the theme of the 1983 Christian Schools International convention to be held at Wm. Patterson College in Wayne, New Jersey, August 10, 11 and 12. Promotional literature notes that society delegates will "want to bite into that apple" this summer. Actually, CSI office personnel in Grand Rapids have been trying to get the apples back on their desks in one way or another for years. Johnny Appleseeds of Christian education, may the fruits of your labours sprout everywhere.



Rocky Mountain House appeals for assistance

As you know, our Rocky Christian School was gutted by fire on Saturday, February 26 of this year. The insurance was sufficient to cover the fire damage. However, it does not cover the estimated $75,000 to $80,000 to bring the school up to the 1983 building specifications.

Our school community has raised over $20,000 by means of a fire-walkathon. This still leaves us short about $55,000. In order to decrease our financial burden, we are seeking help from the Christian community at large.

Donations can be made to Mr. Albert Stolte, R.R.#1, Rocky Mountain House, Alberta, T0M 1T0

Peter C. Valkenier,
Principal, Rocky Mtn. House Chr. School

King's professors promoted

The King's Chronicle - Assistant professors Dr.'s H. Cook and J.J.K. Kloppers have been promoted from Associate to full Professors at The King's College.

Dr. Cook has been professor of biology at the College since its opening in 1979.

Cook completed his Bachelor's and Master's degrees at the University of British Columbia in Agriculture, with specialization in animal science. In 1962 he went to the Free University in Amsterdam to study Zoology. Cook's thesis dealt with the brain of a snail.

He became interested in the study of hormones in fish during his post-doctoral years at Simon Fraser University.

Before coming to King's, Dr. Cook taught for eight years at Trinity Christian College in Chicago and for two years in Iowa at Dordt College.

When he came to Edmonton in 1979, Cook said he was "right away able to tie into a research group at the University (of Alberta)." His work there concerns the pituitary gland which controls reproduction in the goldfish. Cook said the study has application to fish farming in Third World.

Since he came to King's, Cook has had four papers published and was sponsored by the U of A to attend a Conference on Fish Reproduction in Holland in 1982.

Dr. Kloppers is professor of music and organ and has also been teaching at King's since 1979. Kloppers was born in South Africa and did his undergraduate work at the Potchefstroom University.

In 1961 he received a three-year scholarship to study organ with Helmut Walcha at the Staatliche Hochschule fur Musik in Frankfurt, West Germany. Kloppers received his PhD in musicology from the Wolfgan Goethe Universitat in Frankfurt in 1966.

Kloppers returned to South Africa in 1966 to teach at the University of Bloemfontein in the Orange Free State, and emigrated to Canada in 1976,

Dr. Kloppers has a long and varied history of professional activity. He has been a consultant for several organ building projects both in South Africa and Canada, and worked on the revision committee for the South African hymnal.

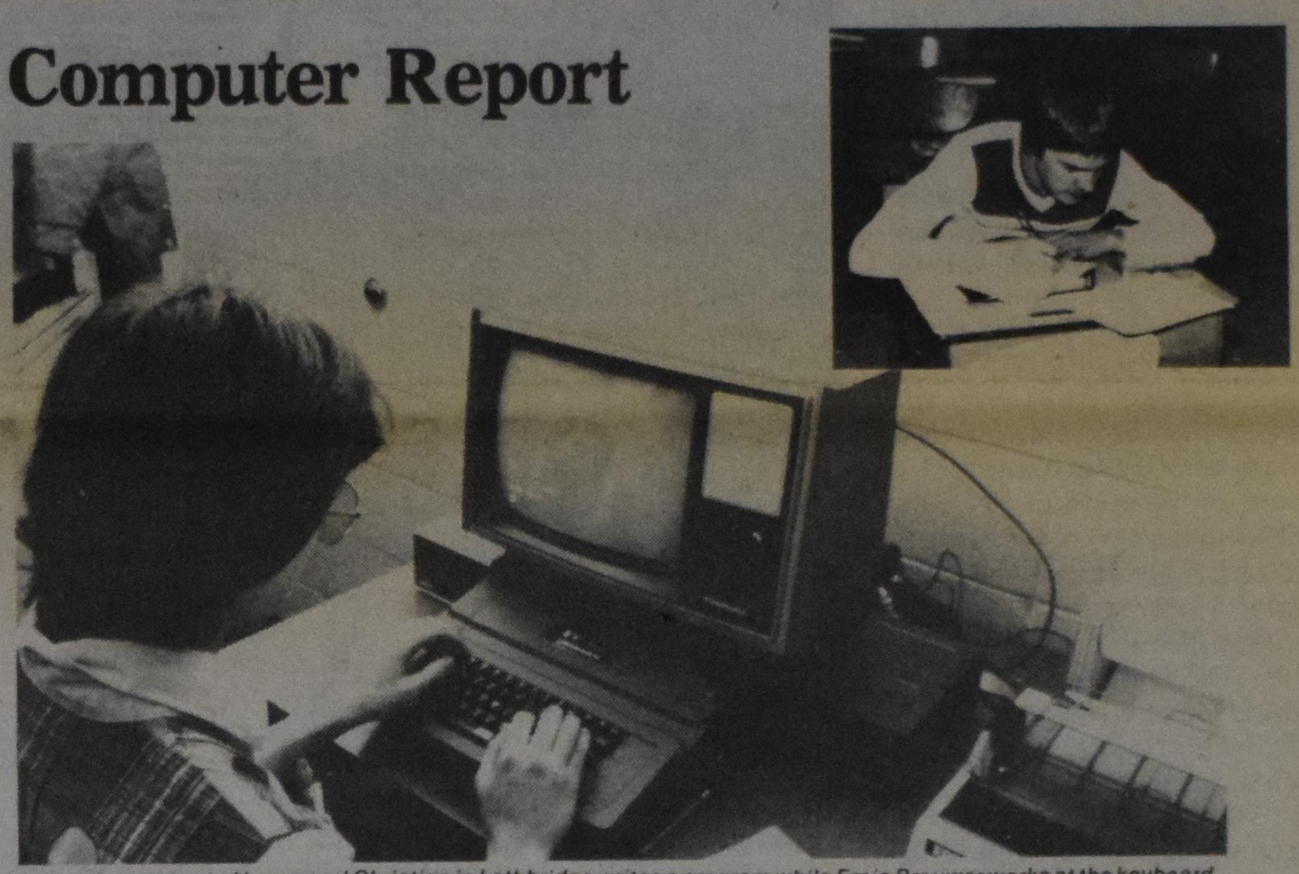
In 1981 and 1982, Dr. Kloppers was invited to lecture and give recitals through-out Europe and has recorded numerous times for CBC

Dr. Kloppers was invited by the Canadian Society for 18th Century Studies to speak at the University of Alberta last October, and will be lecturing and involved in playing organ for the Liturgy and Music Conference at Dordt College this summer.

His most recent achievement is the publication of his compositions for organ by Concordia Publishing House in the United States.

The evaluation process for the promotions of Dr.'s Cook and Kloppers began in September of this year as part of the annual evaluation procedure of each professor at the College.

Computer Report



David van Hell (top) of Immanuel Christian in Lethbridge writes a program while Ernie Brouwer works at the keyboard

Report and photos by E. Brouwer and W. Schalk

Yes, the computer age is really here; and the people at the Immanuel Christian School (Lethbridge, Alberta), know it. This year they initiated a brand new course that they call "Computer Literacy 10."

It all began when the school board realized that the use of computers, on the whole, is a rapidly growing thing. Soon, because the Department of Education had begun to make Apple(r) computers available to school boards in Alberta, they went on record as saying, "We should take a look into pursuing it (the field of computers)."

Mr. Ed De Haan, a mathematics instructor and scheduling coordinator, gained a personal interest in it and so took a course (geared for teachers) at the Lethbridge Community College. He was chosen to head the project of introducing the computer science course. The board finalized the whole idea by actually purchasing the microcomputer itself. This to the relief of many of the students, meant that yes, there would be a computer course in the next school year.

The government had not, up to that point, had a standard textbook of just what was to be taught in this course. Therefore, Mr. De Haan was told that he would have to teach according to a few guidelines and, at the end of the year, write a report on how he thought things went. From that the government could see how they wanted to proceed in this field of education.

Although the government referred to this course as "Data Processing 20," the school adopted "Computer Literacy 10" because "We tend to concentrate on the idea of 'literacy'," said Mr. De Haan.

When the new school year came, the course was not really ready to accept students yet. The reason? Too many students were signed up. Obviously this course was already popular. A total of seventeen students were eagerly anticipating the start of their computer science classes. This was not what the board was expecting (or wanted due to the fact that they only had one computer); so Mr. De Haan began eliminating students from the list by keeping only those who were 100% interested. Soon the list was down to seven people and, even though Mr. De Haan really wanted only six, he began his instruction.

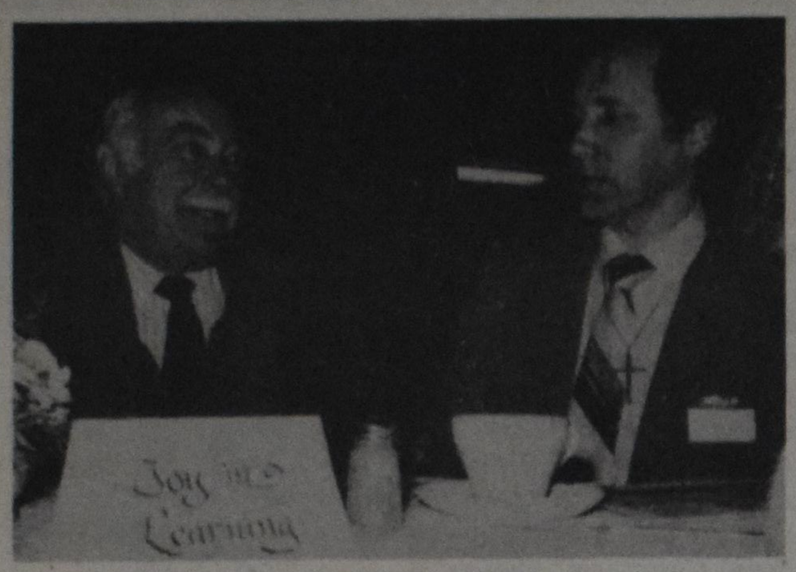
Now, nearing the end of the program. Mr. De Haan was asked about how he thought the course was going. "Very well" was his reply. He went on to say that the students (not to mention himself) are constantly learning and that "The more you learn, the less you know." When you start learning, you see how much more there is to know and when you learn more, you see more possibilities ahead.

The students are also pleased with this new course. Tim Van Leeuwen, one of the students, says that it's too bad that only seven people were able to take the course, and he hopes that next year more will be able to join in this field.

Mr. De Haan is already planning for expansion with possibly more computers and/or better software. The students would also like to see this and a continuing course in this field. This is already being talked about by the school authorities, so maybe there is a future for this course here. It certainly would be popular. One thing for sure, the computer age is here to stay.

Christian Education Week

St. Catharines



JOY IN LEARNING, *and obviously in talking about it as well. St. Catharines MP Joe Reid (Conservative) discusses the issue federally with Gary Duthler who gave an address at an education week breakfast at Calvin Memorial Christian School in St. Catharines.*

Brantford

The week of April 25 was set aside as "Christian Education Week" in North America. This year's theme, "The Christian School - A Unique Privilege," was one most appropriate for this occasion. It allowed each of us as parents to reflect on the blessings granted to us by God, toward the education of His covenant children in the Christian School system, be it elementary, secondary or college education.

A number of activities occured this week in special recognition of Christian Education Week. It started with the students of B.C.S. performance of their contata at Alexandra Presbyterian Church on Friday evening, April 22. On Wednesday, April 27, an Open House was held in the morning at B.C.S. followed by "Grandparents Visitation" in the afternoon. The promotion committee also organized an exhibition of students' work which was on display at Lynden Mall. In addition, an insert was published in the Wednesday evening April 27 issue of the Brantford *Expositor*, once again to promote Christian education.

The above highlights of special promotional activities need not be confined to one week of the year. Each of us as interested concerned parents can promote the true spirit of Christian Education each day. When you have the opportunity, take a moment to explain the true meaning of "A Unique Privilege" to an interested bystander, so that he too, can share the blessings of Christian education.

Brantford Chrstian School Board, item in the school's newsletter

Redeemer professor honoured with prestigious award

Harry A. de Vries

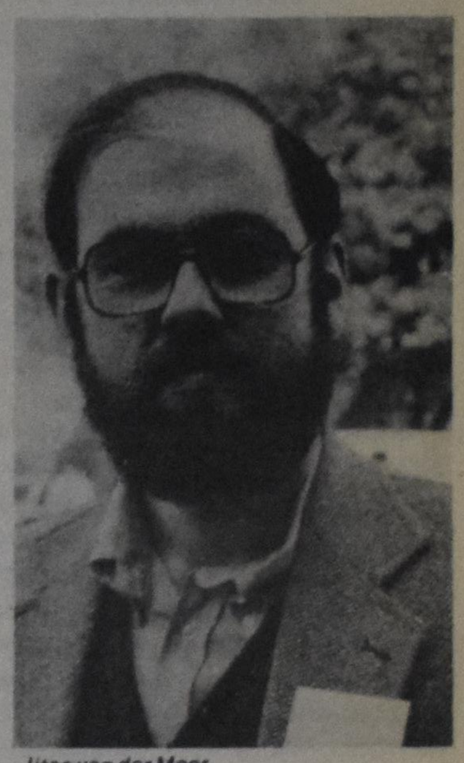
Last month, Jitse van der Meer, Assistant Professor of Biology and Chemistry at Redeemer College, was presented with the Teyler Genootschap award for his work in developmental biology. The award, which is given for work done in the areas of theology and the natural sciences, history, the arts, and some humanities, was presented to Mr. van der Meer in the latter area. It was the first time in fifteen years that the award had been given. There is no monetary aspect to the award but the honour to be chosen by the association comes with a sizeable gold medal which Mr. van der Meer proudly displayed on request at the annual meeting of Redeemer College on May 28.

The question which Mr. van der Meer addressed in his doctoral thesis and his research work since his graduation, has to do with development of right cells at the right time in the early stages of the human embryo. According to Mr. van der Meer that has been one of the fundamental questions in biology for the past two hundred years. On the basis of his research he was able to exclude a lot of current basic theories of development that will not allow research in this particular area to advance into new directions.

The ceremony took place in the oldest museum in The Netherlands. Mr. van der Meer said that, "It had a lot of class but it was not formal."

In his word of thanks he mentioned to the genootschap that he was now teaching at Redeemer, and that he planned to work on the relation of theology and science. The association was very pleased with his remarks since it had been founded in 1778 precisely for the very purpose of promoting the relationship. It, therefore, also gave him a book on the history of the society that had been published on the 200th anniversary of the society in 1978. The reception after the event was held in a room of the Pieter Teyler house.

Mr. van der Meer commented that the results of his research are now being used in further studies in developmental biology. He added that he had some reservations on the matter of test-tube babies because of the fact that scientists are playing with human life. It is because doctors use a number of fertilized eggs and choose the one that develops best, that he has his reservations. The fertilization of the human egg, or conception, he believes, is the beginning of a new human being.



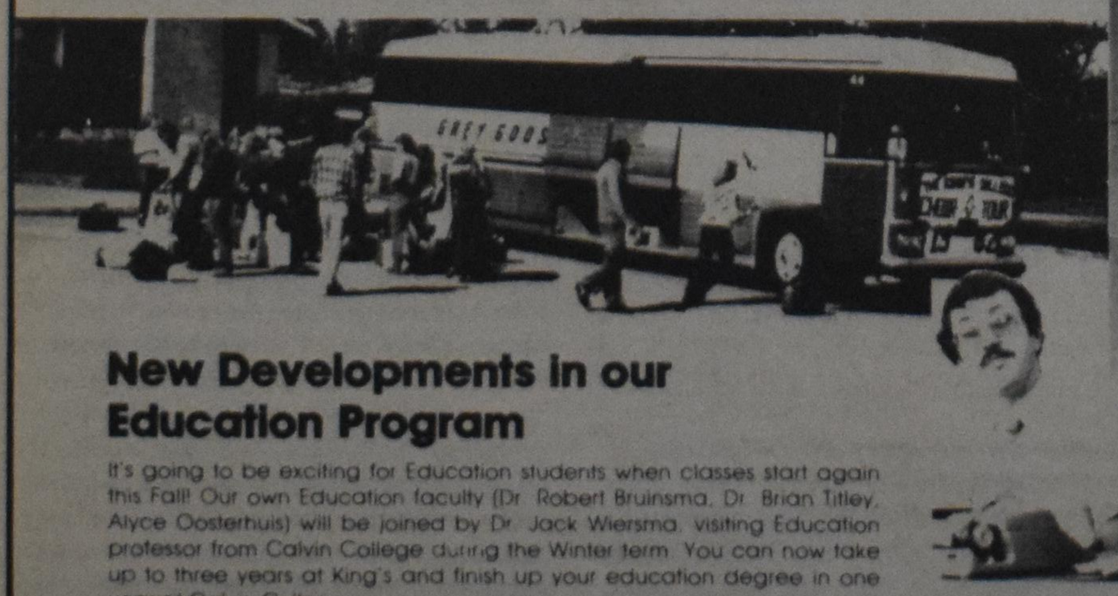
Jitse van der Meer

CELEBRATE WITH US

THE KING'S COLLEGE IS NOW OFFICIALLY AFFILIATED WITH THE UNIVERSITY OF ALBERTA!

THIS MEANS THAT:

(1) The quality of education at the College is officially recognized to be equal to that of the University of Alberta in the areas in which the College offers courses.
(2) **College courses are now guaranteed** to transfer not only to the University of Alberta, but to all Canadian universities as long as they fit the requirements of a specific program.
(3) Students are now eligible for financial aid and not only from federal funds (Canada Student Loans), but also from provincial funds through loans, grants, or bursaries.
(4) Students can now receive the full benefits of scholarship funds their parents established for them through private scholarship programs.



What Else?

The Universities Amendment Act 1983 is now being considered in the Alberta Legislature and when it is passed **The King's College** and three other private colleges in the Province of Alberta will receive the right to grant university degrees in any program approved by the Private Colleges Accreditation Board. Now, that's unique in Canada! The King's College is ready to seek approval for a number of bachelor degree programs.

New Developments in our Education Program

It's going to be exciting for Education students when classes start again this Fall! Our own Education faculty (Dr. Robert Bruinsma, Dr. Brian Titley, Alyce Oosterhuis) will be joined by Dr. Jack Wiersma, visiting Education professor from Calvin College during the Winter term. You can now take up to three years at King's and finish up your education degree in one year at Calvin College.

The following courses will be offered during 1983-1984:

Fall (Sept. to Dec.) 1983

Educational Foundations 200: Introduction to the History of Educational Ideas
Educational Psychology 263: Introduction to Education Psychology - Development
Educational Curriculum and Instruction 306: Introduction to the Reading Process
Educational Curriculum and Instruction 307: Teaching Reading in the Content Areas

Winter (Jan. to April) 1984

Educational Foundations 201: Introduction to Canadian Education
Education Practicum 251: The Study of Classroom Behaviour
Educational Psychology 301: Psychology of Education - Learning and Motivation
Educational Curriculum and Instruction 306: Developmental Reading - Methods and Materials

Educational Curriculum and Instruction 307: Teaching Reading in the Content Areas
Educational Curriculum and Instruction 305: Elementary Teaching Methods
Special Education 216: Education of Exceptional Children

More Information?

Write the Director of Student Affairs or phone him at 403-428-0727

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The King's College

A Christian Liberal Arts College

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Feature

Ten years of life in the family lane

Leni Vanderkamp

Before I met my husband, I thought I didn't want any children. When I met him, I wanted what he wanted and I think he wanted twelve. Now we have six children and no longer much time to speculate about what we want. Contemplation is bound to be a fleeting luxury in the continuous ebb and flow of family routines.

But I do remember taking stock at six o'clock on the morning of our tenth wedding anniversary. I was probably up to give a bottle and I remember how surprised I was to find myself the mother of five children, one chosen, after just ten years of marriage. Now I've grown quite accustomed to watching people's mouths drop open when I disclose the number. "But you're so young!" I like that one.

More often, though, it's "I guess that's it, eh?" That remark touches a poignant sadness somewhere deep inside me. Should this be it? We've become so accustomed to the possibility of family planning and the reality of birth control, that any benignly smiling matron thinks it quite within her right to pop that question anywhere, anytime. In our case, we also hear "I guess you're trying for a boy, eh?" When our fifth daughter was born, there was a conspicuous absence of congratulatory cards, especially ones bearing the message "A little girl! How Wonderful!"

At any rate, there I was on the morning of our tenth wedding anniversary, surprised, but fairly floating with joy even at that unearthly hour. Anniversary or not, I knew that this was going to be a busy pre-Christmas day. I fix some hot cereal which the older ones promptly ignore as they dive behind the cereal boxes, intent on studying their nutritive value as they eat. I muse for a minute to see how I could possibly get Scripture texts printed on cereal boxes because the children study them religiously every morning.

Daddy leaves for work, kissing me in passing and then once more, emphatically, when I remind him it's our tenth anniversary. But romance or not, he has to go. Tammy, wheelchair and all, is dispatched with a volunteer to school. Back in the kitchen, I bang a sporadic staccato rhythm with my fork as I finally sit down to my now cold fried egg. This is supposed to aid Anna and Elizabeth in keeping a steady beat in the violin duet that I've set them to practising. They soon let me know that they would do better without my banging. Besides, Elizabeth is in a foul mood because she has flea bites which are hard to scratch when you're supposed to be playing the violin. So I turn my attention to the babies. Two year old Christina is having a second breakfast of her own choosing, overflowing glasses of juice and spoonfuls of jam. And I can hear and smell six month old Maria who has been happily journeying through the house in her walker, pulling here, poking there.

I do two sets of pigtails and then somehow get involved in a frantic, housewide search for a lost runner. Finally, the two are off to school. The babies are put in the bath. Then two rounds of towels, diapers, shirts, overalls and socks. No matching socks. I canvass all possible hiding places but have to settle for four mismatched ones.

My objective for the morning is to finish sewing gold trim on the costumes for the multitude of the heavenly hosts in the Christmas pageant. Sears delivers a rug we ordered. The little ones have a whale of a time playing on the roll while I sew at break-neck speed until Christina falls off backwards and cries. The electrical inspector comes by to inspect the wiring for our new wheelchair lift. Chris sneaks a screwdriver from his toolbox and clobbers Maria over the head while we're deliberating. More tears. Well, it was time for naps anyhow and they're bundled off. Angels now.

The three school-agers come home for lunch - boon and busyness both. Elizabeth says "We're luckier than any kids at school. We get to see more of our mom and we get to eat more protein." Here is Daddy. He needs to have me bring him back to work nearby, so I can have the car to go to music lessons later in the day. I bring him away and want to drive off, but the car won't start. He spends several minutes muttering under the car in his good clothes in the parking lot, trying to reconnect a wire to the battery.

Meanwhile, as the kids are finishing lunch, Anna announces that she needs a family heritage recipe for a class recipe book by one o'clock. It's now quarter to one. I let her know in no uncertain terms how I view this kind of procrastination. Tears and apologies while I flip through my recipe book trying to find the shortest recipe with the longest heritage. I clear the main walkways in the house and put in some wash.

Naptime is God's plan to safeguard a mother's sanity. Once more, joy wells up in me. In the middle of all the busyness, the planning and scheduling, there is in me a profound, if momentary, sense of peace and celebration in all this. And yet, some years ago, when we had only two healthy little daughters we, too, asked ourselves "Is this it?" and I was contemplating going back to work. At that point I was faced with a choice that would have far-reaching implications. A choice, incidentally, which for all practical purposes our parents didn't even have. For me, it was a time of heart searching as it is, I'm sure, for many others.

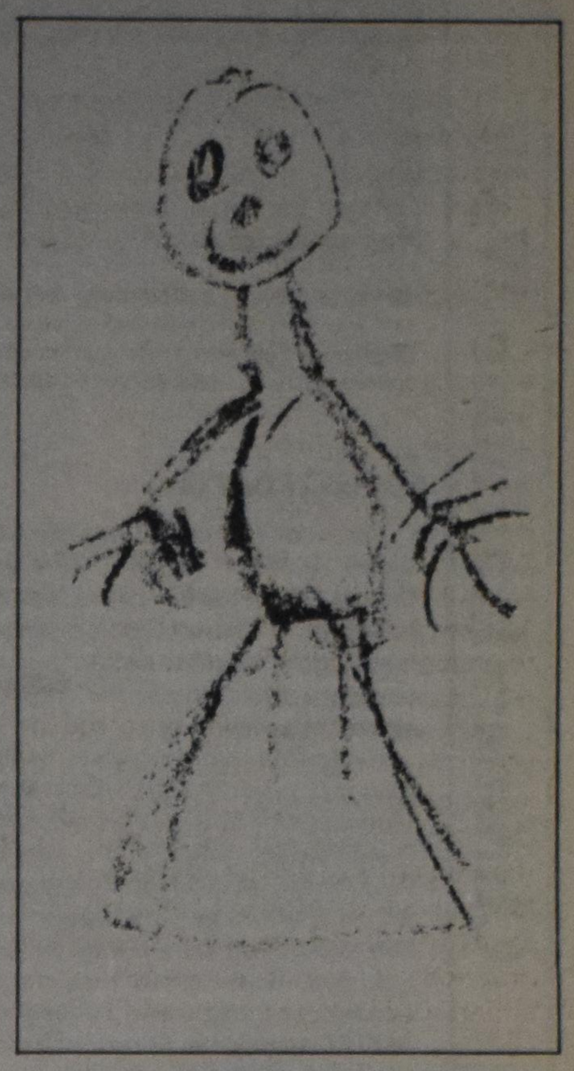
Technological advances in the past thirty years have given us a god-like control over our own bodies and life itself. The media attention given to the abortion issue has made us deeply conscious of one aspect of this. But what about conception itself? How does radical Christian insight inform this decision? Birth control and family planning are a central doctrine of the Catholic church. And it's not just because they want to see the world peopled with little Catholics. Their stance reflects a deep reverence for life. Evangelicals skirt this issue almost entirely in their eagerness to allow for Christian freedom and probably, as I see now, because there is no clear, normative insight on this issue. The how, what and why of family planning becomes the private decision of each couple, perhaps on the advice of a doctor, be s/he Christian or not. But is that enough?

Many older Christians still reel when they hear young people speak about "starting a family, such and then." Actually I do too. It's much like making plans for setting out a garden. Paul doesn't even contemplate a journey between two cities without adding "God willing." Has conception become merely a biological phenomenon of sperm meeting egg under favourable conditions? How then can we say with David...

"my frame was not hidden from thee, when I was being made in secret, intricately wrought in the depths of the earth. Thy eyes beheld my unformed substance; in thy book were written, every one of them, the days that were formed for me, when as yet there was none of them (Psalm 139:15&16)?

Responsibility, yes. Stewardship of physical and world resources, certainly. Once I heard a well-spoken Christian couple introducing their only child as "our planned family." Well, those were the seventies and ecological awareness and sacrifices for the larger good made for a noble vision. But now I understand that in West Germany they are offering couples a stipend to have children. On the other hand, in communist China couples are allowed only one. Are we as Christians in fact making the decision to have or not to have children dependent on the fat of the land. Or, for that matter, on the nebulous ill-defined state of our mental health.

How do we read the command in Genesis "Be fruitful and fill the earth." But then my mother would add laughingly to this, "Ja, aber nicht Du alleine!" (Yes, but not just you two alone). So we are still left with individual



responsibility, like it or not. We do, after all, share the earth.

Time to go to music lessons. The babysitter arrives for Christina and Tammy. I take little Maria just because I want to hold her and I know I'll have time to spend with just her. It's been a good lesson. We rush to go home but the car won't start! It must be the faulty wire again. I beg a ride to a main road and then take a bus the rest of the way home.

Accustomed generally to driving, I find this bus ride somehow a soothing interlude in the hectic pace of the day. The two older girls, on the seat ahead of me, are tired and peer out into the darkness. Maria is now asleep in my arms, completely relaxed and vulnerable. She feels so unspeakably precious that every reserve of tenderness is called up in me. What will her future be like? Can I always keep her this close and protected? Suddenly, I'm gripped with fear. A familiar feeling that I have learned to confront consciously, knowing that to give in to it would negate the very basis of the hope by which I live.

It is only lately that I have become aware of the intensity of the nurturing instinct in me and I revel in it now. It is in moments like these that I could shout to the whole world that I am completely fulfilled as a woman. But what about the other times? The times when you seem to be going two steps backward for every step forward in daily routines. In a large family there is always someone who is either teething, sick or having friends sleep over and the cumulative, gnawing tiredness has me suddenly yelling and then remorseful as the little ones cringe under the verbal assault. You worry that the "good life" of media hype is indeed passing by. You lose your job skills you had or they are being outdated by fast-moving technological changes. You lose your confidence outside the house/shopping/community centre routine. You sit down to write a letter and find you've forgotten how to spell. Your wardrobe consists of a pair of faded jeans of the wrong cut and a skirt with a grub line at the kid's nose height. Somehow the wash-and-wear hairdo you had such hopes for gets worn more than it gets washed.

But if you look deeper, and you must, you sense also that a remarkable

Continued on page 12

Issues

Faith at work for justice

An interview with Dr. Allan Boesak

Dr. Allan Boesak is the President of the World Alliance of Reformed Churches. He is one of South Africa's most courageous and outspoken black pastors. Recently, Dr. Boesak was in Toronto, where he was interviewed by Gerald Vandezande, the Public Affairs Director of Citizens for Public Justice.

C.C.: *Allan, during one of your speeches here in Toronto you made the statement that resistance to apartheid is an evangelical necessity. Would you elaborate on that?*

Boesak: Yes, I believe that resistance to apartheid is something that a Christian has to engage in. I think the Gospel leaves us no option.

Look at what apartheid is. Look at the institutional violence of the system. Look at the dehumanization. Look at the vast array of discriminatory laws in South Africa. Look at the attitudes of people - the creation of a full sense of superiority in white people and, conversely, the creation of a full sense of inferiority in the black people. Look at the blatant injustices of the system - I mean injustices that are very tangible.

For instance, the government gives $1000 a year for the education of a white child, and at the same time gives almost $100 a year for the education of a black child. Look at that kind of injustice, that perpetuates the whole system of apartheid, that makes it almost impossible for a black child to even come close to his white counterpart in that situation.

Black family life is being broken up because of the influx control law. People are not allowed to marry with one another if they are of different race groups in South Africa - there is a law prohibiting such marriages.

Think of all of this, and think that apartheid is a system that has come into being in South Africa very much with the help of the white Dutch Reformed Churches. The government calls itself a Christian government; the whole claim of the apartheid system is that it is a Christian policy.

When I think of that, then I think it is a necessity for people to say that what we see in apartheid and what we hear in the Gospel have *nothing* to do with one another. There is no way in the world, not by any stretch of the imagination, that this system can be called Christian. If you do call it Christian, then I think it is blasphemous.

And that is why I say, it is the duty of a Christian anywhere where injustice is around, anywhere where people are discriminated against, anywhere where people's human rights are trampled upon, anywhere where people's humanity is not recognized, there it is the duty of a Christian, as a call of the Gospel, to fight for justice, and to fight for the recognition of the human being.

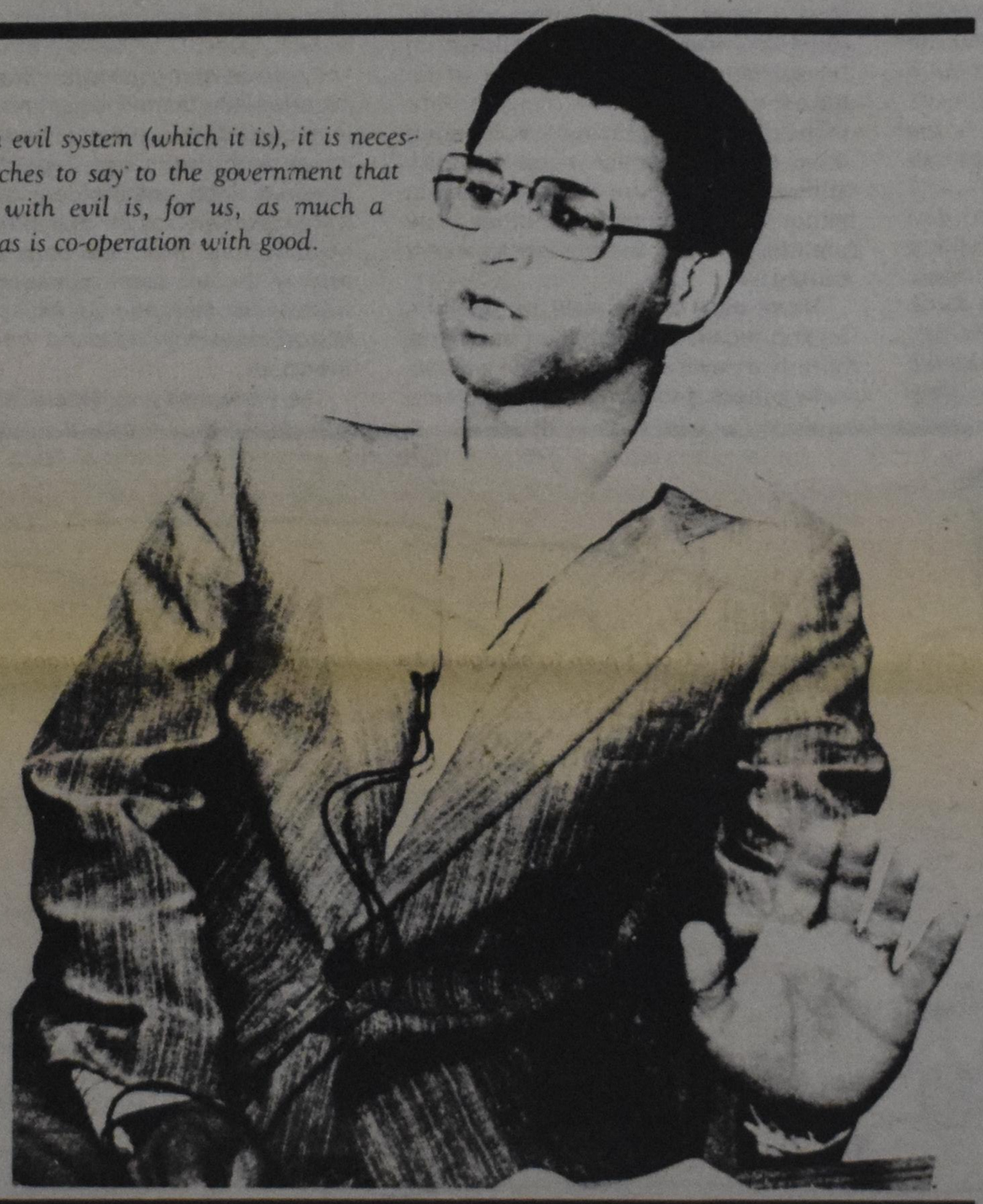
C.C.: *What kind of resistance should Christians and their churches engage in?*

Boesak: I think that Christians and churches should engage in any kind of resistance consistent with the Gospel of Jesus Christ. If apartheid is an evil system (which it is), it is necessary for the churches to say to the government that non-co-operation with evil is, for us, as much a moral obligation as is co-operation with good. And, therefore, we must make decisions about certain laws which are so clearly contrary to the Word of God.

And if there are laws like the Mixed Marriages Act, we say it is not for a government to decide for people whom they may love and whom they may marry. We believe, in the church, that marriage is an institution of God. We believe that God Himself brings people together; now, if you believe that, in the church, then you will have to say to the government, "I will not obey this law as a minister of the church. If a couple comes to me, if this couple wants to get married, now we'll marry them, and I will take the consequences, even if that means a jail sentence." That is one example.

If people who are black are forced by the Group Areas Act, and by the police not to live together as husband and wife, and they want to live together with their families, I think it's the duty of the church to support those people in their disobedience of that law, and in their determination to live together as a family. If we believe in the sanctity of family life as a God-given thing, then we must say to the government: what you are doing is so evil that not only can the church not give its co-operation with you, but the church must simply say we will support those who are disobedient. This, to me, is the kind of resistance that I believe the church has to not only engage in, but encourage people to engage in.

If apartheid is an evil system (which it is), it is necessary for the churches to say to the government that non-co-operation with evil is, for us, as much a moral obligation as is co-operation with good.



C.C.: *That kind of advice is quite contrary to what many other Christians will argue; namely, that in obedience to Romans 13, one must obey the government.*

Boesak: Yes. But that is a false understanding of *Romans* 13. Look if you read *Romans* 13 carefully, the first thing that strikes you is the friendly way in which Paul speaks of the government. And in that Paul is very consistent with the Bible. The Bible does not say that government is a natural enemy of the people. No. The Bible speaks of the government in terms of endearment also.

Can you think of a term that calls up more feeling of compassion than the term shepherd? And, yet, that is a term that the Bible uses for Jesus, it's a term that *Ezekiel* 34 uses for the government. The government is like the shepherd of the people.

And God expects this government to feed the flock in the way that a shepherd would lovingly care for his people.

And so Paul speaks of a government with that expectation. He calls the government the *servant* of God for the people. And to be called the servant of God means that you will have to, as a government, reflect in your dealings with people the same characteristics that God reflects in His dealing with people, and that is His liberation. He creates room for people to be people as He did when He moved the heavens and the earth and the waters, and the waters under the earth, to create room for people to live as people. That is the point of the story of creation, and a government should reflect that.

He comes into the history of the people of Israel, and He changes that history so that they will no longer be a slave people to Egypt but a free people to serve Him. That is what He does. He gives His only Son so that people will know that their lives will not be meaningless, but indeed that it may become true what Jesus says: "I have come so that they may have life, and have life in abundance." Now, that is not a spiritual thing, it has meaning for this very life on earth that we are talking about.

Now, if government is a servant of God, this is what a government must do. And so Paul writes in that expectation. And *Romans* 13, far from being a justification for a government to do whatever it likes, is a very subtle piece of critique of every single government in the world, telling them that if you do not respond to this criteria, then you will lose the very legitimacy upon which you think you stand.

That is why *Romans* 13 can never be read in isolation of *Revelations* 13. If *Romans* 13 is the image of the government that God wants, *Revelation* 13 is the image of the government that has not understood its duty. That is why I believe that the tradition that I come from, the reformed tradition, which says so clearly that a government will be known by its compassion, by its justice, that it will do to people. Well, if it doesn't *have* that justice, the reformed tradition says: that government loses its legitimacy.

(Continued in the next two issues)

Consumer's Prayer

Throwaway bottles
throwaway cans
throwaway friendships
throwaway fans.

Disposable diapers
disposable plates
disposable people
disposable wastes

Instant pudding
instant rice
instant intimacy
instant ice

Plastic dishes
plastic lace
plastic flowers
plastic faces

Lord of the living
transcending our lives
infuse us with meaning
recycle our lives.

Written by: Joyce M. Shutt
Submitted by: Sharon Broersma
1st CRC, Chatham, Ont.

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They shaped our lives

#28

A place to belong - 3

"Dad and Philip got a job working for the farmer who sponsored us, Mr. Beddoes. For a year and a half we lived on his farm, about 60 km northwest of Calgary near Madden. The other four boys worked for neighbourhood farmers. My sister kept house and my three youngest brothers and I went to a country school. It was four miles away and we travelled on horseback.

"We were the only Dutch immigrants in the area. We were homesick and lonely. After only a few weeks my dad said, 'If we could crawl back to Holland we would.' We went to a little Reformed Church 50 kilometres away, that three Dutch oldtimers had built. One of them would read a sermon. The first Sunday we didn't understand any of it, but they sang a song to the tune of *'Er ruist langs de wolken'* that brought tears to our eyes."

These words from a family diary that Winnie Lindemuller of Millet, Alberta started on New Year's Day 1948 sum up the experiences of many early immigrants.

They were homesick, felt isolated and were desperately in need of the companionship of other Dutch immigrants. Church, no matter how primitive, was a weekly event worth waiting for.

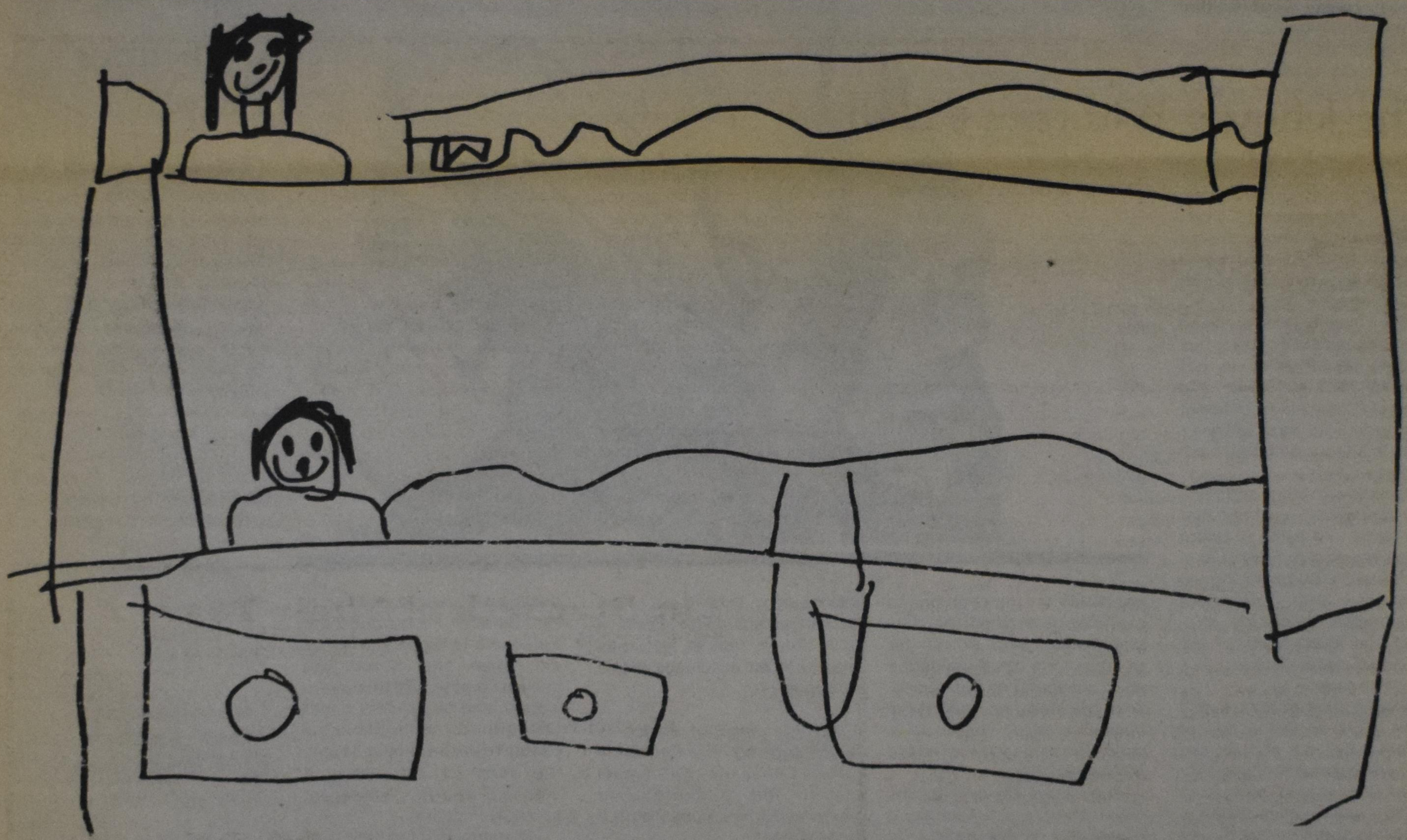
Truus and Bob Baker of Clinton, Ontario recall, "We needed church life more than ever. At church we met so many others and often their problems would lessen ours. In Brampton the Christian Reformed Church met in the Oddfellows Hall. Rev. Andre was our Home Missionary. On our first Sunday in church all eleven of us had to stand up, so everybody could see who we were."

It was at church that the Bakers got acquainted with the Flikkema family and in early 1952 they moved into the same house with them. Both families had 9 children. Then, one Sunday, they found a young immigrant mother in tears. Her husband, trained as a bicycle repairman in the old country was no longer wanted as a farmhand by his sponsor in Milton. He was going to put them out on the street.

The Flikkemas and Bakers responded. On Monday five more people moved into the already crowded quarters.

Since many postwar Dutch immigrants knew what it was like to "double up," living with another family did not add as much tension as we might expect. In The Netherlands many families shared their homes because of a severe housing shortage.

The inconvenience and lack of privacy did not necessarily add a new crisis. On the contrary, living with another Dutch family often brought emotional and financial support. Families pooled their finances and helped each other with transportation. Besides, in a house full of people it's hard to feel lonely and neglected.



Life in the family lane

Continued from page 10

miracle is taking place. No longer are you the cocky young mother with all the answers and energy. You've had to learn that each child is who he is not because of you but in spite of you. No longer can we as a couple live our own self-directed lives alongside one or two children but we are now inexorably entwined in a network of complex responsibilities and relationships. There is a new ambience and God-given graciousness being worked at our very centre.

It's our stop and we get off the bus. In the meantime it has started to snow. We're not dressed for the cold and the children, uneasy in the dark, cling to me complaining as we make our way along the streets. The baby awakes and whimpers with cold and hunger. I walk brusquely and suddenly feel akin to every refugee mother, my own mother for that matter, who has ever hustled her children along by sheer willpower in the hope of warmth and security.

Once home, the others welcome us jubilantly. Daddy has restored the house to rights and he quickly opens a can of soup and makes some scrambled eggs. There are candles, of course, because it is Advent and also because it's an anniversary. From somewhere he unearths a half-forgotten bottle of donated wine.

There are fewer spills than usual at dinner because half the troupe is tired and the others sense our mood of celebration even though we're having scrambled eggs and canned soup. And after dinner we sing, as we always do at Advent time. Then, one by one, the youngest ones are put to bed, while Daddy keeps humming and strumming on the guitar in the kitchen. From a bedroom I hear him singing strains of "Great is Thy Faithfulness.' For a poignant moment I pause over a crib, wet-eyed. Ten years of grace. I stand there not knowing that I am already carrying our sixth child - a little son.

Leni Vanderkamp is a mother of six living in Vancouver, B.C. Her article appeared first in the March '83 issue of ***Seeds.*** *The illustrations were done by her children.*

Mothering (II)

In our first article we said that a woman is a mother from the onset of the pregnancy. The question when mothering begins was left unanswered.

William R. Rang

The physical aspect of mother's task begins before birth. It demonstrates itself in the way in which she looks after herself and thus after her unborn child.

Drugs

A study by the U.S. Department of Health (1973) has shown that women who smoke cigarettes have more still-born babies or babies who die soon after birth, abort more frequently, and generally have more premature and small-for-date babies. Furthermore, many of the babies have a too rapid heart beat. Virtually everything that a woman ingests somehow makes its way to her unborn child. What we known today about the harmful effects of some drugs, including certain antibiotics, leads to the conclusion that women should refrain from taking any drugs unless there is a compelling reason to do so.

Nutrition

Any physician will confirm that when mothers eat well, their children will benefit; when they eat poorly, the children are likely to suffer. Mothers who eat well do not only bear healthier children, they also have fewer complications of pregnancy and childbirth.

It is important to note that even the child's intellectual development may be related to prenatal nutrition. Although various studies made on the subject of the influence of prenatal nutrition on the child in some cases seem to contradict each other, expecting mothers ought to realize that what they eat has a strong influence on her child.

Nurture

The actual aspects of nurturing a child does not seem to begin until the child is born. However, Waterink stressed time and again that nurturing is both looking up and looking ahead. The pregnant mother has a calling already before the birth of her child. Once in her arms, the child needs to be nurtured toward God. The child she carries must later give some form of leadership in God's Kingdom. When the Scriptures say that we must do all things to the glory of God (I Cor. 10:31), this includes the period of pregnancy.

During her period of waiting the mother prepares herself for her task or mandate.

Out of the realization of that calling prayer is born, for mother sees every aspect of her work in relationship to the divine mandate. She knows that only He, Who gave her the mandate, is able to grant her the strength, the faith, and the desire to fulfill it for Him.

Thus she utters the prayer that Waterink recorded so child-like, "O Lord, my child ... your child. Let it be your child, Lord!"

What about father?

"Ask my husband, he is the boss," a mother said to me the other day, and I immediately felt sorry for her. I cannot find proof in Scripture for the allegation that the husband is boss. However, the Word tells me that the husband is the head of the wife in the same way that Christ is Head of the Church (Eph. 5:25). In the same chapter this 'head of' is being explained.

It means first of all that husbands must give their wives the same sort of love as Christ gave to the Church. He was the Head, yet He gave his life for it and called his disciples his brothers (Mark 3:34), and even took the form of a servant by washing their feet (John 13:5). Thus the Scriptures say that his whole life was that of service. A Christian husband should not be concerned with his own status, but rather with self-forgetting service. Husbands must love their wives as being their own bodies, not as they love their own bodies (Eph. 5:28). There is a vast difference!

Of course, wives are called to submit themselves to their husbands (Eph. 5:22). Yet according to Gerhard Kittel, the Greek verb used here suggests a voluntary yielding in love without authoritative overtones. The Phillip Bible translation says 'adapt' and this may very well come close to the intent of the Word. After all, even psychology tells us that it is much easier for a woman to adapt to her husband than it is the other way around.

The Scriptures emphasize that husband and wife are joint heirs of God's grace (I Peter 3:7) and equal before God (Rom. 3:22).

Thus, husband and wife are partners. As a partner, then, the father prays for his expecting wife and for the unborn child. He also prays with his wife. He prays for himself, too, in order that he might be a real father.

Oh yes, since he is the head, he helps around the house as much as he can. He may even decide to use the vacuum-cleaner at places hard-to-get-at for his wife - such as under the bed.

Why not?

William Rang is writer and educator living in Dunnville, Ont.

The Jehovah Witnesses #22(d)

Johan D. Tangelder

Sects and Cults

4. Christ.

What do the JW think of Christ? They deny His deity. He is not the eternal Son of God, Who became man. He was neither equal to Jehovah nor co-eternal with Jehovah. Before he came to earth, Jesus was really Michael the arch-angel. Jude 9 is said to be a reference to Jesus Christ in his prehuman state. Jesus did have a beginning. They say of Christ: "This One was not Jehovah God, but was existing in the form of God ... he was a spirit person ... he was a mighty one although not Almighty as Jehovah God is; ... he was a god, but not the Almighty God, who is Jehovah."

The incarnation is denied. When Christ came to earth he was changed into a form of a man. Christ "laid aside completely his spirit existence". He was a perfect human being, the equal to Adam prior to the Fall. This teaching is a modern version of the heresy spread by Arius and challenged by Athanasius. What Anthanasius said about Arius applies to JW today; "Although they use scriptural language and frequently quote Scripture, their doctrine is thoroughly unscriptural." With their heretical and even bizarre view of Christ, the JW have placed themselves outside the fold of the Christian faith.

5. The Resurrection of Christ.

For the Christian, the physical, bodily resurrection of Christ is a foundation doctrine. (1 Cor. 15:17). However, the JW deny this truth. They believe that Jehovah raised Christ as a spirit. What happened to the body is not quite clear. Russell believed that it might have been dissolved into gasses. The spirit Christ is said to have received again the name Michael. There appears, therefore, three stages in Christ's existence-angel-man-angel.

6. Satan.

Satan is a created spirit son of God whose name was Lucifer. He was given charge over this world, but he became jealous of Jehovah and seduced Adam and Eve. Satan will be completely annihilated by Jehovah.

7. The Church.

The JW are sectarian to the extreme. They consider themselves as the sole guardians of the truth. They identify their movement with the kingdom of God. The Watchtower Society is strictly authoritarian. No differences of opinions are tolerated within the ranks. The attitude of the JW towards the established churches is totally negative. "Judge" Rutherford, in particular, directly attacked both Protestants and Roman Catholics in his radiobroadcasts and through his pamphlets. He taught they are part of "Satan's organization." He encouraged his followers to picket Roman Catholic churches, with signs saying: "Religion is a snare and a racket." They announced that God's "inspired Word compares the world empire of false religion to a grossly immoral woman named 'Babylon the Great'. She is 'richly adorned,' living in 'shameless luxury.' In her is found the 'blood of all earth's slaughtered.' God sentences her to be 'burned with fire', completely destroyed. (See Revelation chapters 17 and 18). This destruction will come from the very political powers that she had dominated for so long. What does this mean for you?" ("Has Religion Betrayed God and Man?").

The JW teach that the church is divided into two classes. According to Ephesians 5:32, the mystical body consists of Jesus as the head with the 144,000 of Revelation 7:4 as the body. The latter are "the anointed" or "the elite." Those who are now joining the JW are the "Jonadabs" or the "great multitude" of Revelation 7:9.

The 144,000 are to reign as spiritual beings in heaven. The Jonadabs will be raised with physical bodies. They will spend eternity on the new earth, ruled by the spiritual elite.

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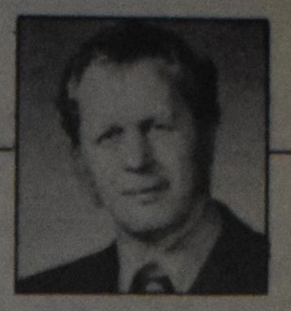

Carl D. Tuyl

Na gedane arbeid is het goed rusten. De verkiezings kampagne in de P.C.-partij is over, na een zenuwachtig heen en weer gevlieg van zo ongeveer vier maanden kan het nu wat rustiger aan. Als u dit persoverzicht leest is de uitkomst bekend. Ik weet alleen nog maar dat Jopie z'n vier-en-veertigste verjaardag vierde, tegelijk met Flora MacDonald die ook jarig was maar wiens leeftijd valt onder de wetgeving voor nationale veiligheid en dus niet onthuld mag worden.

Het wetsontwerp voor de anti-spionage dienst wordt scherp bekritiseerd in de Kamer. Er wordt gevreesd dat deze binnenlandse politiedienst het boekje teveel te buiten zou gaan.

Vooral de N.D.P. saboteert de voortgang van het wetsontwerp in zake graan vervoer tarieven. N.D.P.-leden lezen alle brieven die ze van mensen hebben gehad, en dat kan nog wel een paar maanden duren, en alhoewel de Minister van Transport - Pepin - maar blijft glimlachen kon het nog wel eens zo worden, dat zijn wetsontwerp er niet door kwam gedurende deze zitting.

Een P.C. kamerlid kreeg het aan de stok met de voorzitster, Madame Sauve. Hij waagde het namelijk de voorzitster met "my dear" aan te spreken, maar Mike Forrestall (Dartmouth - Halifax East) werd hardhandig op de vingers getikt en moest netjes zijn verontschuldigingen aanbieden.

Het was anders nogal aardig kalm in de Kamer. Iedereen kijkt uit in spanning naar de P.C. vergadering in Ottawa natuurlijk. Peter Pocklington kan daar niet eens voor zich zelf stemmen want hij is niet afgevaardigd.

Ons land werd opgeschrikt door een vliegtuig ramp waarbij drie-en-twintig mensen het leven verloren. De oorzaak wordt gezocht in een kortsluiting die brand aan boord veroorzaakte.

Onze dollar blijft nogal laag in relatie tot de Amerikaanse dollar, maar dat is voor veel zakenlui een voordeeltje. Onze uitvoer wordt er door bevorderd. In relatie tot de Europese valuta is onze dollar aardig stabiel gebleven, en op uw reisje naar Holland zult u zo ongeveer twee piek en wat dubbeltjes voor uw dollar krijgen.

Het is nu zo ongeveer een jaar geleden dat de oorlog in Libanon is begonnen. De oorlog was niet gebaseerd op bijval van de Israeliese bevolking. Voor het eerst in de geschiedenis van dat land zijn er dienstweigeraars; de stad Beiroet ligt in puin, de oorlog eiste 500 gesneuvelden aan Israeliese zijde en bijna drie duizend gewonden. Nu de balans na een jaar wordt opgemaakt, en het konflikt eigenlijk nog niet is opgelost komen er vragen natuurlijk, temeer omdat Israeliese troepen nog dagelijks onder vuur komen van de P.L.O. die in aantal weer toeneemt.

Er is onenigheid in de P.L.O. Een fraktie beschuldigt Arafat van een te gematigde politiek. Interessant is het feit dat Rusland weer druk in deze troebele wateren aan het vissen is. Er is toenemende Russiese diplomatieke inmenging in de zaken van de P.L.O. en Moskou krijgt meer invloed in het Midden Oosten. Ook al weer een teken dat de oorlog in Libanon geen onverdeeld sukses is geweest.

In Engeland wordt algemeen verwacht dat de vrouw-in-het-ambt een overweldigende overwinning zal behalen. Toen ik haar zag op de T.V. lachte ze al hartelijk bij voorbaat. Ook daar is er een duidelijke tendenz naar rechts, zo zeer zelfs dat de Labour Partij eigenlijk helemaal niet aan bod is gekomen.

In Argentinie nam de inflatie zulke wilde vormen aan dat de regering er wel een stokje voor moest steken. Jan en alleman was millionair daar en een broodje tartaar kostte een kapitaaltje waar vroeger een hele familie levenslang van kon rentenieren. Het geld in Argentinie is nu gesaneerd, de regering heeft eenvoudigweg vier nullen van elk bankbiljet verwijderd. Tienduizend oude pesos werden ineens één peso. Tussen twee haakjes, er verandert natuurlijk niet veel, die oude tienduizend pesos waren tien Canadese centen waard en zo is het ook met de nieuwe peso. Wie dus millionair wil worden moet maar eens een reisje naar Argentinie maken.

Amerika vermeerdert militaire aanwezigheid in Midden Amerika. Je houdt je hart vast. Zo is het per slot van rekening ook begonnenin Vietnam. Wat natuurlijk het meest angstwekkend is, is het feit dat de Amerikaanse buitenlandse politiek de rechtse regeringen ondersteunt die zo korrupt zijn als een verrotte banaan en eigenlijk geen bestaansrecht hebben.

Laat me deze week eindigen met een bemoedigend bericht: er wordt in deze tijd door ons land meer olie geëxporteerd dan geimporterd, en dat komt de staatskas natuurlijk ten goede. Maar maak u geen zorgen, de heren in Ottawa zitten er niet meer om handen. Ze weten nog wel een middeltje om wat geld uit te geven.

Misschien vertel ik u volgende week wat over het jaarlijks Christian Reformed Ministers Institute.

Savonarola II

J. Van Harmelen

Toch waren er, al had Savonarola veel invloed, twee partijen in Florence. De ene partij, van Savonarola, heette 'de huilenden' (de Piagnoni), die bestreden werden door 'de woedenden' (de Arrabiati).

De Arrabiati kregen ook hulp van buiten af. Vooral van de Hertog van Milaan, en de Paus Alexander VI Borgia, die samen deel uitmaakten van een Verbond, een Heilig Verbond tegen Karel VIII, de koning van Frankrijk. De partij van Savonarola wilde dat Florence geen deel uitmaakte van dit Heilig Verbond. Daarom werd Savonarola het obstakel dat verwijderd moest worden.

Op een zekere dag kreeg Savonarola een mooie brief van de paus, die hem prees om zijn gezegend werk, en de paus zou graag enkele profetieën uit zijn eigen mond horen. Hij nodigde hem daarom uit naar Rome te komen. Daar trapte Savonarola niet in. Hij vroeg beleefd of hij die trip wat mocht uitstellen, zijn gezondheid was namelijk niet te best.

Het was nogal logisch dat Savonarola op dit verzoek niet inging, want Paus Alexander VI Borgia werd zelfs door een Roomse historicus beschreven als iemand "bij wie geen trouw, geen waarheid, geen schaamte, geen zedelijkheid, geen godsvrucht, maar onverzadigbare hebzucht, onbegrensde eerzucht, gruwelijke wreedheid en een schandelijke levenswijze te vinden was." Toen hij paus werd had hij al vier of zes kinderen, en als paus leefde hij zelfs in overspel. Hij werd een monster van goddeloosheid genoemd. Geen wonder dat hij door zijn verwaarlozing van de geestelijke belangen der kerk de papieren van het pausdom erg liet dalen.

Naar zo'n paus wilde Savonarola niet luisteren. Ook niet toen er een tweede brief kwam die de "scheldbrief" kon worden genoemd, en Savonarola opdroeg naar Bologna te gaan op straffe van excommunicatie. Op beleefde manier toonde Savonarola aan dat er in deze brief niet minder dan achttien onwaarheden voorkwamen. Hij kon de brief dus moeilijk voor waar aanvaarden. Daarom kreeg hij weer een brief van de paus, waarin Savonarola verboden werd om te preken, maar de paus vertelde hem dat het eigenlijk de leden van het Heilige Verbond tegen de Franse koning Karel VIII waren die er achterzaten.

Toen gezanten van de partij van Savonarola er bij de paus op aandrongen om de excommunicatie op te heffen, wilde hij dat wel mondeling maar niet schriftelijk doen. Dat gaf Savonarola weer ruimte om te preken.

De preken die hij toen hield over Amos worden zijn beste preken genoemd. De zonden van de Roomse Curie worden fel aangevallen, en het zedeloze leven van de paus wordt in staat van beschuldiging gesteld. De paus nam het Savonarola erg kwalijk. Er werd zelfs een college van theologen opgedragen de preken van Savonarola onder de loupe te nemen, maar - boven verwachting - dat college vond in alles wat Savonarola gezegd had niets dat aan critiek kon worden onderworpen. Hij kon dus doorgaan met zijn prediking, en vond zijn teksten in de boeken van Ruth en Micha.

Savonarola had nog steeds de aandacht van het volk, en op zijn gezag hebben er heel wat hervormingen plaats gevonden.

De Paus tracht hem weer voor zich te winnen. Noch excommunicatie, noch een verbod om te preken, noch een verzoek om naar Rome te komen, hebben uitgewerkt wat Alexander VI Rodrigo Borgia wenste. Nog eenmaal zal hij Savonarola benaderen met een begerenswaardige positie. Hij zal hem aanbieden om lid te worden van de Curie te Rome, hij zal hem een rode kardinaalshoed geven!

Wat is het antwoord van Savonarola op dit aanbod? "O God, bewaar mij, dat ik Uw opdracht ontrouw zou worden. Ik begeer geen andere rode hoed, dan die van een martelaar gedrenkt in mijn eigen bloed!"

Wat moest er nu gebeuren? Het Heilig Verbond, vroeger in het leven geroepen door Alexander VI Borgia, (Milaan, Venetie, Spanje, en het Heilige Romeinse Rijk) en de anti - Savonarolapartij (de Arribiati in Florence) drongen er bij de paus ten sterkste op aan om maatregelen te treffen die Savonarola zouden verwijderen van het toneel. De paus zwichtte maar al te graag voor deze druk en zond een brief waarin hij de Congregatie van San Marco, waar Savonarola predikant was, incorporeerde met een andere Congregatie, waarin Savonarola geen gezag had.

Als Savonarola met deze incorporatie accoord ging, dan zouden al zijn hervormingen van elf langzamerhand geannuleerd worden. Als hij er niet mee accoord ging dan zou hij geëxcommuniceerd worden.

Hoewel Savonarola heftig protesteerde tegen deze manier van incorporatie, kon hij toch niet van ongehoorzaamheid worden beschuldigd. Vooral ook niet omdat er tenslotte niemand was die het voorstel van deze brief ging uitvoeren.

Savonarola ging toen maar weer door met preken uit de profetieën van Ezechiel. Het was in dit lente seizoen, tegen Pasen, dat het hoogtepunt van Savonarola's werk werd bereikt. Het was de triomf van zijn optreden als boetgezant.

De Rover schrijft er over; "Ach, het lied is te hoog gestemd. Wel verdwijnen wereldse feesten, spel en dans uit Florence, wel worden alle openbare zonden gestraft, wel spreekt zelfs een Macciavelli 'met bewondering over de zedelijke macht van de monnik', wel laat zelfs 'de Turkse sultan de prachtige preken van Savonarola in het Turks vertalen', wel is schijnbaar het wufte Florence veranderd in een ernstig vroom Florence ... maar toch ... in Rome zetelt het beest uit de afgrond, paus Alexander VI Borgia en in Florence gaat de pest heersen, en er komt hongersnood. In Rome woont Pietro de Medici, en hij heeft veel goud. Dan zijn er ook nog de Franciscanen. Zij zijn jaloers op de toenemende macht der Dominicanen en tenslotte zijn er voorspellingen van Savonarola die niet in vervulling gaan" ("De Strijdende Kerk," IV, blz. 211).

Zakenmensen in Florence klaagden over achteruitgang in hun winkels, want er werden veel minder weeldeartikelen verkocht. De Arrabiati kregen meer invloed, werden zelfs de regerende partij. En dan slaat ook de paus zijn slag. (word vervolgd).

Dutch

Uit Nederland

Radio Nederland ☐ De Haagse oogarts Sampinon heeft blocnote ontwikkeld waarbij blinden hun schrift voelbaar kunnen maken, terwijl het ook voor zienden leesbaar wordt. De bladen van de blocnote zijn van kunststof en het relief dat de blinde er met een ballpoint in brengt springt terug, zodat het kan worden afgetast en ook gelezen. De blinden zullen dan, willen ook zienden het kunnen lezen, geen gebruik kunnen maken van braille, maar zich moeten leren bedienen van blokletters. De Lions Service Clubs zullen de aanmaak en verspreiding van de blocnotes subsidieren.

☐ De rechtbank in Alkmaar heeft een huisarts, die euthanasie had verricht op een 95-jarige patiente, ontslagen van rechtsvervolging. Het is voor de eerste maal in Nederland dat een actieve euthanasie wel bewezen maar niet strafbaar wordt geacht. De belangrijkste overweging van de rechtbank is dat euthanasie volgens de wet nog wel strafbaar is, maar dat het zelfbeschikkingsrecht inzake beëindigen van het eigen leven bij een uitzichtloos lijden in steeds bredere kring wordt aanvaard.

De laatste jaren zijn verschillende euthanasieprocessen gevoerd die de desbetreffende wetsbepaling al goeddeels op losse schroeven hebben gezet. Maar tot dusver eindigden die processen toch altijd nog met een voorwaardelijke veroordeling.

☐ In de IJsselmeerpolder Zuidelijk Flevoland hebben landdrost Han Lammers en minister van verkeer - en waterstaat Mevrouw Nelie Smit-Kroes het startsein gegeven voor de bouw van het derde en laatste deel van de stad Almere. Die derde wijk zal Almere-Buiten gaan heten. De andere wijken heten Almere-Stad en Almere-Haven. Tegen het jaar 2000 moeten in Almere-Buiten zo'n 50.000 mensen wonen, waarmee het totale inwonertal van geheel Almere op bijna 200.000 moet zijn gebracht.

☐ Minister Brinkman van Welzijn, Volksgezondheid en Cultuur zal de komende twee jaar vijftig miljoen gulden per jaar extra beschikbaar stellen voor de restauratie van monumenten. Dit geld zal voor een deel gebruikt worden voor de restauratie van twee duizend historische huizen in zogenaamde stadsvernieuwingsgebieden. Dit project levert 2 duizend manjaren werk op voor bouwvakkers.

Het beheer van het monumenten fonds komt in handen van het bouwfonds van de Nederlandse Gemeenten. Het zijn ook weer de gemeenten die beslissen welke bouwwerken voor restauratie in aanmerking komen.

☐ Het dorp Vroomshoop, gemeente Ham, Overijssel heeft een werkloosheid percentage van 50 procent. Een inwoner van het dorp, vroeg min of meer als grap aan het Guiness Book of Records, of het met dit percentage zou kunnen worden opgenomen. Het antwoord was positief: het trieste record komt in het Book of Records 1984.

☐ De Raad voor het jeugdbeleid, een adviesorgaan voor de regering, pleit voor het invoeren van zogeheten groeibanen voor jongeren tot 21 jaar. Het is een reactie op het voorstel van het kabinet-Lubbers om de minimum jeugdlonen per 1 juli te verlagen met gemiddeld ruim elf procent. Minister Jan de Koning van Sociale Zaken heeft het groeibanen alternatief van het adviescollege een aanvaardbare suggestie genoemd. Een groeibaan houdt een werkweek in van 32-uur. Bij het bereiken van de 21-jarige leeftijd zouden jongeren dan het aantal uren moeten gaan werken dat voor volwassenen gebruikelijk is.

Portugese invloed in Canada

Marcus Van Steen

(Canadian Scene) - De Portugese invloed op oostelijk Canada gaat zo diep en is zo oud dat er vaak wordt beweerd dat Portugese zeelieden Noord Amerika al bereikt hadden, lang voordat Columbus zijn beroemde ontdekkingsreis maakte. Historici hebben zelfs als hun mening te kennen gegeven dat Columbus waarschijnlijk al in het bezit was van informatie over zeestromingen en heersende winden in het door hem te bevaren gebied, hetgeen de reis voor hem een stuk gemakkelijker maakte.

Die inlichtingen waren waarschijnlijk verzameld door Diogo de Teive, een Portugese kapitein, die door Prince Henry the Navigator in 1452 werd opgedragen de Atlantische Oceaan in westelijke richting te bevaren en hem dan later over zijn bevindingen te vertellen. Volgens historici uit die tijd bereikte hij de kust van Noord Amerika via Groenland, en er zijn betrouwbare aanwijzingen dat anderen hem gevolgd zijn. Portugese kaarten uit die tijd (omstreeks 1470) bevatten een beschrijving van wat wij nu kennen als Labrador en Newfoundland.

De naam Labrador komt in feite van het Purtugese woord 'lavrador', hetgeen boer of landman betekent, en ook dat is een bewijs van het feit dat Portugese zeelieden dit gebied lang, lang geleden al bevaren hebben.

De 'lavrador' was in dit geval Joao Fernandes, een kolonist in de Azoren, die betrokken was bij de handel tussen Lissabon en de Engelse haven Bristol van waar de ontdekkingsreiziger uit Genua, John Gabot, zijn ontdekkingsreizen maakte naar Noord Amerika in opdracht van Koning Hendrik VII van Engeland. Hij deed de kust van Newfoundland aan en zeilde van daaruit noordwaarts langs de kust en het gebied dat hij daar in kaart bracht werd 'the lavrador land' genoemd. Een schrijver aan het Spaanse hof schreef aan de koning: 'Het wordt lavrador's land genoemd vanwege het feit dat een boer van de Azoren de Engelse koning er over verteld had'.

Er zijn nog tal van Portugese namen overgebleven in Newfoundland en in Nova Scotia, hoewel die namen vaak verengelst of verfranst zijn. De naam 'Freels' was bijvoorbeeld de originele naam van een Portugese priester, Frey Luis. En Bacalieu lijkt een Franse naam te zijn, maar komt van Bacalhau, de Portugese naam voor kabeljauw.

Cape Race, aan de zuidooste lijke punt van Newfoundland is genoemd naar een punt in de monding van de Tagus in Portugal. En Battle Island in Newfoundland komt van 'batel', het Portugese woord voor een kleine boot.

De Bay of Fundy in Nova Scotia heeft haar naam gekregen van het Portugese 'fundo' hetgeen 'diep' betekent. En Cape Tormentine is waarschijnlijk genoemd naar 'torfmentinha' het Portugese woord voor windvlaag.

Dat zijn slechts enkele voorbeelden van de vele namen die wijzen op de activiteiten van de eerste Portugese ontdekkingsreizigers, zeelieden en vissers die in de 15de eeuw - en wellicht al eerder - deze wateren bevaren hebben.

U kunt hierover lezen in *A Future to Inherit*, een boek van de hand van Grace M. Anderson en David Higgs. De ondertitel van het boek is 'Portuguese Communities in Canada' en het is verschenen in een serie over etnische gemeenschappen in Canada welke door McClelland and Stewart wordt uitgegeven voor het Department of the Secretary of State van Canada. U kunt het vinden in de bibliotheek in uw omgeving.

De roep van het wild

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De Permanente Commissie voor Maatschappelijke Ontwikkeling zal voortgaan met de behandeling van de kwestie van kindermishandeling vanaf 6 september, 1983 in Queen's Park, Toronto.
Teneinde een alomvattend rapport voor te bereiden aangaande deze belangrijke en dringende kwestie verzoekt de Commissie om geschreven opinies van individuelen, groepen en organisaties. Deze moeten worden gedeponeerd bij de Secretaris van de Commissie voor vrijdag, 19 augustus 1983. Verzoeken om mondelinge presentaties van de verklaringen moeten voor behandeling worden gericht aan de secretaris van de Commissie voor donderdag 30 juni 1983.

Alan M. Robinson, M.P.P.
Voorzitter

Lynn Mellor
Secretaris van de Commissie

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THANKS

BRINK: Mr. and Mrs. John Brink wish to thank their family and friends for the many cards, gifts and flowers received on our 45th Wedding Anniversary.
Above all, thanks to the Lord for the many blessings received during these years.
237 Manvers St., Newcastle, Ont.

FEENSTRA: Mr. and Mrs. Rein Feenstra and family wish to sincerely thank their children, family and friends for the special loving attention given to us on our 50th Wedding Anniversary. We were overwhelmed with best wishes, cards. Thanks to all who made this day unforgettable for us. But especially to our heavenly Father who has blessed us beyond all measure.
Lethbridge, Alta.

HUIZINGA: It was heart-warming to receive so many cards with best wishes at our Wedding Anniversary. We thank you very much for your interest in our happy celebration.
Mr. and Mrs. B. Huizinga, Edmonton, Alta.

BIRTHS

VAN BREDA: With joy and gratitude to our Lord, we announce the birth of our daughter, JENNIFER NICOLE, born on May 29, 1983. A sister for Stephen, Marya, and David. Thankful parents are Jake and Rhea van Breda. Grandparents are Mr. and Mrs. B. Brouwer of Chatham, Ont., and Mr. and Mrs. J. Van Breda of Castlegar, BC.
268 Christina Rd., Fruitland, ON L0R 1L0

KLOK: With joy in our hearts and thanksgiving to God, we, Dick and Margaret, are happy to announce the birth of a healthy son, JESSE TRAVIS, 7 lbs. 11 oz., born April 19, 1983. The proud grandparents are Rev. and Mrs. Jelle Nutma of Smithville, Ont., and Mr. and Mrs. Hank Klok of Taber, Alta.
Box #344, Taber, Alta.

REESE: With much joy and thankfulness, we, Alan and Trudy, praise our Lord for entrusting to our care our first child, BRENDAN ISAAC, born on May 12, 1983. He is the third grandchild for Mr. and Mrs. M. Rozema and also for Mr. and Mrs. W. Reese, all residents of Edmonton.
#5, 11604 - 79 Ave., Edmonton, AB T6G 0P7

VAN DUYN: William Jr. and Dorothy thank the Lord for the precious gift of their son, TIMOTHY GILBERT, born May 9, 1983. A brother for William III. He is the 2nd grandchild for Mr. and Mrs. Wm. Van Duyn Sr. of Mississauga, and the 3rd grandchild for Mr. and Mrs. Gil Hiemstra of Ottawa.
543 Conway Court, Milton, ON L9T 4B8

MARRIAGES

BANDSTRA-POSTHUMA: Mr. and Mrs. John Bandstra are pleased to announce the forthcoming marriage of their daughter, GLENDA to BOB, son of Mrs. A. Posthuma of Edmonton, Alta. The ceremony will take place, D.V., on Friday, July 8, 1983, at 7 p.m., in the Chr. Ref. Church of Smithers, BC. Rev. H. Bierman officiating.
Future address: Box #3465, Smithers, BC V0J 2N0

BROUWER-KOK: Assured that the Lord has brought them together, TRICIA BROUWER and JOHN DAVID KOK, children of Rev. and Mrs. Peter Brouwer and Mr. and Mrs Dirk Kok, St. Catharines, Ont., will ask God's blessing upon their union in Christ, D.V., Friday, July 8, 1983, at 7 p.m. The First Chr. Ref. Church of New Westminster. Rev. P. Brouwer officiating.
Future address: 8250-13th Ave., Burnaby, BC V3N 2G5

DEKKER-DEVRIES-SIEBENGA: Mr. and Mrs. Henry Dekker are pleased to announce the weddings of two of their daughters.
MARY-ANN is to be married to TOM DEVRIES, son of Mr. and Mrs. Richard De Vries, on August 6, 1983, D.V., at 12 noon in the First Chr. Ref. Church in Calgary, Alta.
JOYCE plans to marry RICHARD SIEBENGA, son of Mr. and Mrs. Henry Siebenga, on September 10, 1983, D.V., at 2:30 p.m., in the Ottewell Chr. Ref. Church in Edmonton, Alta.
With great joy and thankfulness we praise the Lord for his precious gift of love.

DE WINTER-SMIT: Believing that the Lord has brought them together, we the parents, Mr. and Mrs. John de Winter of Aurora and Mr. and Mrs. Clarence Smit of Newmarket, announce the forthcoming marriage of our children, ELIZABETH LINDA and GARY PETER. The Lord willing, the ceremony will take place on Saturday, July 2, 1983, at 3:30 p.m., in the Bethel Chr. Ref. Church of Newmarket, Ont. Rev. John de Winter of Barrie officiating.
Future address: 147 Queen St., Newmarket, ON L3Y 2E9

DE VRIES-VELDMAN: Mr. and Mrs. Francis De Vries of Wainfleet, Ont., and Mr. and Mrs. John Veldman of Wellandport, Ont. are pleased to announce the wedding of their children, WILMA JANET and ANDREW FERDINAND. Our children will exchange their vows before God at the Wellandport Chr. Ref. Church on Friday, June 24, 1983, at 6:30 p.m., D.V., Rev. S. Van Der Meer officiating.
Future address: Post Office, Wellandport, ON L0R 2J0

DOPPENBERG-KOBES: Mrs. and Mrs. William Doppenberg of Abbotsford, BC, are pleased and happy to announce the forthcoming marriage of their daughter, JUDY to BEN, son of Mr. and Mrs. Henk Kobes of Bowmanville, Ont. The wedding will take place, the Lord willing, on Friday, July 22, 1983, at 7:30 p.m. in 2nd Chr. Ref. Church of Abbotsford, with Rev. H.A. Van Hoff officiating.
Future address: St. Catharines, Ont.

FOLKERTS-ATTEMA: Mr. and Mrs. Jelle Folkerts of Tilley, Alta., are happy to announce the forthcoming marriage of their daughter GERALDINE to ALBERT JOHN ATTEMA, son of Mr. and Mrs. A.J. Stolte of Bentley, Alta., and the late Peter Attema. The wedding will take place, the Lord willing, on Friday, July 22, 1983, at 4:00 p.m., in the Brooks Chr. Ref. Church, Brooks, Alta., with Rev. H.G. Samplonius officiating.

MARRIAGES

HILL-GRIFFIOEN: Mr. and Mrs. Paul Hill from Dunsford, Ont., and Mr. and Mrs. Simon Griffioen from Bobcaygeon, Ont., announce the forthcoming marriage of their children KIM and ERNIE. This will be a garden wedding and the ceremony will take place, D.V., on Saturday, June 25, 1983, at 3 o'clock at the Griffioen's residence, R.R. #3, Fenelon Falls, Ont. Rev. E. Bentley officiating.

JELSMA-DE VRIES: With joy and thanksgiving to the Lord, Mr. and Mrs. John Jelsma of Simcoe, are pleased to announce the forthcoming marriage of their daughter, JANE to BEREND, son of Mrs. Sjoukje de Vries and the late Oeds de Vries of Waterford. The wedding will take place, D.V., July 2, 1983, at 3 p.m., in the Immanuel Chr. Ref. Church in Simcoe, Ont. Rev. L. Slofstra officiating.
Future address: Box #1, Waterford, Ont.

OOSTHOEK-BAILEY: Mrs. M. Oosthoek-De Graaf of Hamilton, Ont., is pleased to announce the forthcoming marriage of her daughter, MARIANNE to CAPTAIN HARVEY FERRIER BAILEY, son of Mr. and Mrs. George Harvey Bailey of Guelph, Ont., D.V., on Saturday, July 9, 1983, at 3:00 p.m, at the First Chr. Ref. Church, corner of Charlton Ave. and Hess St., Hamilton, Ont. Rev. J.G. Klomps officiating.
Future address: 104 Cantley Cresc., London, ON N6E 1G6

SCHIPPER-DEN OTTER: Mr. and Mrs. Gary Schipper are happy and pleased to announce the forthcoming marriage of their youngest daughter, JEANETTE MARGARET HENRIETTA to ALBERT RICHARD, son of Mr. and Mrs. Jack Den Otter of Drayton, Ont. The ceremony will take place, D.V., on Saturday, June 25, 1983, at 3:00 p.m., in the Chr. Ref. Church in Brantford, Ont.
Future address: 53-477 Lancaster St., W., Kitchener, ON N2K 1L7

SNATERSE-SCHENK: Mr. and Mrs. Jack Snaterse are pleased to announce the forthcoming marriage of their daughter, DARLENE to DICK, son of Mr. and Mrs. Klaas Schenk of Edmonton. The ceremony will take place, the Lord willing, on Saturday, July 9, 1983, at 2:30 p.m., in the Maranatha Chr. Ref. Church, 11905-47 St., Edmonton, Alta. Rev. A. Vandenberg officiating.
Future address: 14717-37 St., Edmonton, Alta.

STEIGINGA-NYBOER: Mr. and Mrs. Ed Steiginga of London, and Mr. and Mrs. Syste Nyboer of Peterborough, are pleased to announce the forthcoming marriage of their children, MARGARET GRACE and ANDREW. This joyous occasion will take place, D.V., on Saturday, July 9, 1983, at 3:30 p.m., in the Cephas Chr. Ref. Church, Peterborough. Rev. H. Menninga officiating.
Future address: 618 Roger St., Peterborough, ON K9H 1X8

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MARRIAGES

VANDENBERG-STEENBERGEN: Believing that God has brought them together to serve in his love, Mr. and Mrs. Bert VandenBerg of Oakwood, Ont., and Mr. and Mrs. Lubbert Steenbergen of Drayton, Ont., joyfully announce the forthcoming marriage of their children, BERNICE and HENRY, on Saturday, July 9, 1983, D.V., in the Chr. Ref. Church of Lindsay, Ont. Rev. Carel Geleynse officiating.
Future address: 477 Parkside Dr., Apt. #101, Waterloo, ON N2L 4X6

ANNIVERSARIES

Having known God's love through this our family, we bring thanks and praise to him for his inexhaustible blessings.
On June 21, 1983, D.V., we hope to celebrate with our parents,

JIM and RITA BOSMA

their 25th Wedding Anniversary. May God continue to bless their marriage.
Love:
Hieke & Jack Klapwyk
Sonya
Audrey
Wendy
Jamie
You are invited to share in the joy of this celebration. An openhouse will be held on Saturday, June 25, 1983, from 2-5 p.m. at the home of Jim and Rita Bosma, 238 Liverpool St., Guelph, Ont.

Vancouver, BC
1958 July 12 1983-

GERARD and SOPHIE ENSING
(nee Golhof)

With praise and thanksgiving to God for his love and care, we would like to share with you our joy in the celebration of our 25th Wedding Anniversary.
Our prayer is that our heavenly Father will continue to bless us and give us many more years together and with our children:
Harland & Yolanda
Mark
Christine
Duane
We invite all friends and relatives to an open house on Tuesday, July 12, 1983, from 2-4 and 7-10 at our home.
Home address: 2755 East 2nd Ave., Vancouver, BC V5M 1E2

Hardenberg Thunder Bay
1948 1983
On June 30, 1983, Lord willing, we hope to celebrate with our parents and grandparents,

JAN and HENNY BUITENHUIS

their 35th Wedding Anniversary.
We pray that the Lord will continue to bless them and grant them many more years together.
Love and congratulations from your children and grandchildren:
Bert & Lydia Buitenhuis
John & Debbie Buitenhuis; Ryan, Angela — Grande Prairie, Alta.
Jenny & Eero Toottila; Kristofor, Katrina, Mark
Irene & Gary Prezio
Henrietta & Ed Breukelman
Anita
Home address: R.R.#5, Thunder Bay, ON P7C 5M9

1958 July 16 1983
With joy and thanksgiving to our Lord, we are pleased to announce the 25th Wedding Anniversary of our parents,

JACK and HENNY GERRITS
(nee Hutten)

May God continue to bless them in the years to come.
With love and congratulations from their children:
Eric & Joanne Gates
John
Arlene
Sharon
Home address: R.R.#2, Centreville, Kings Co., Nova Scotia.

ANNIVERSARIES

1958 June 10 1983
It is with great thankfulness to our heavenly Father that we announce the 25th Wedding Anniversary of our dear parents and grandparents,

HENDRIK and SUSAN HOLTVLUWER
(nee Wynia)

Their grateful children and grandchildren.
Bert
Ann & Henk Cazemier; Laura, Michael
Diane
Janie
John
Peter
Stephen
Home address: R.R.#1, Manotick, ON K0A 2N0

With gratitude to our faithful God, we extend our congratulations and best wishes to,

REV. and MRS. B. NEDERLOF

who will be celebrating their 40th Wedding Anniversary on July 1, 1983.
On July 4, we may remember how the Lord has given Rev. Nederlof 40 years of faithful service in the ministry of the Word and Sacraments.
It is our prayer that the Lord will continue to bless them and keep them in his care.
"O taste and see that the Lord is good. Happy is the man (or woman) who takes refuge in him" (Psalm 34:8).
Members of congregations formerly served by the Nederlofs are invited to attend a special service of praise and thanksgiving on July 3, 1983, at 10:30 a.m.
Congregation of the First Chr. Ref. Church, Victoria, BC
John A. Jonker, Clerk

OBITUARIES

"Even the sparrow has found a home, the swallow a nest for herself, where she may have her young - a place near your altar, O Lord almighty, my king and my God" (Psalm 84:3).
On Thursday, June 2, 1983, our Lord took unto himself,

JOHANNES CORNELIUS BAKKER, SR.

in his 84th year, of St. Catharines, Ont.
Predeceased by his wife Heiltje Bakker (nee Poot).
Dear father of:
Dave & Anne Bakker — St. Catharines
Harry & Dorothy Bakker — St. Catharines
John & Grace Bakker — St. Catharines
Bert & Ruth Bakker — St. Catharines
Irene & Cecil Simpson — Georgetown
Grandfather of 20 grandchildren and 4 great-grandchildren.
Funeral service was held June 4, 1983, at Trinity Chr. Ref. Church, St. Catharines, Ont.

"If we live, we live to the Lord and if we die, we die to the Lord, so then, whether we live or whether we die we are the Lord's" (Rom. 14:8).
On June 5, 1983, the Lord took to himself into glory, after a long illness, my beloved husband and dear father and grandfather,

STUART (Sjoerd) HEEG

77 years old, after a happy marriage of 48 years.
Hinke Heeg-Klijnstra — Jarvis
John & Maria Heeg — Hagersville
Judy & Jon Van Oostveen — Burlington
Harmen & Grace Heeg — Indianapolis, USA
Ted & Ann Heeg — Hagersville
Dick & Joan Heeg — Peterborough
Survived by 21 grandchildren. Predeceased by one brother Dirk.
Home address: R.R.#1, Jarvis, ON N0A 1J0

Classified Advertising

OBITUARIES

"The strife is over, the battle done;
the victory of life is won;
the song of triumph has begun,
Alleluia!"
After a lengthy illness the Lord took unto himself our dear friend,

KLASS HOITING

at the age of 57.
May the words of Jesus, "Whoever lives and believes in me will never die" be Jo and her children's strength and comfort.
Woodstock, Ont.
May 28, 1983.
Jacob & Jantje Horinga — Woodstock, Ont.
Feiktje Kamps — Woodstock, Ont.
Jo Vonk — Woodstock, Ont.
Martin & Boukina Van Meekeren — Woodstock, Ont.
Map Van den Dool — Woodstock, Ont.
Renee Scheerhoorn — Woodstock, Ont.

"I am the resurrection, and the life: He that believeth in me, though he were dead, yet shall he live: And whosoever liveth and believeth in me shall never die" (John 11: 25,26).
On Thursday, June 2, 1983, the Lord took unto himself our dearly beloved wife, mother, grandmother and great-grandmother,

CORNELISJE MINNEMA
(nee VanderPloeg)

at the age of 75.
Beloved wife of Einte Minnema.
Dear mother of:
Cy & Linda Minnema — Rexdale
Neil & Gertie Minnema — Kingston
Audry & Joe Vanniedek — Kingston
Norman & Diane Minnema — Kingston
Fondly remembered by 15 grandchildren and one great-grandson.
Funeral service was held June 4, 1983, in the Chr. Ref. Church of Kingston, Ont.

On May 18, 1983, we were greatly shocked that four of our loved ones lost their lives through a tragic accident.
The Lord in his infinite wisdom, took unto himself:

NEIL (age 47) and RIA (age 43)
CUPIDO (nee Hulleman)
ZEKE (age 32) and SASKIA (age 19)
MAJCZYNA
(nee Cupido)
Unborn child Majczyna

"For I am convinced that neither death nor life, neither angels nor demons, neither the present nor the future, nor any powers, neither height nor depth, nor anything else in all creation, will be able to separate us from the love of God that is in Christ Jesus our Lord" (Romans 8:38,39).
Son and brother: Jerome Cupido
Mother and Oma: Mrs. N. Cupido (nee Schaap)
Brothers and Sisters:
Peter & Ann Cupido (nee Lozie)
Andy & Trix Cupido (nee Hoekstra)
Jim & Bakke Cupido (nee Bakker)
Grace (nee Cupido) & Mike Kamsteeg
Fred & Tine Cupido (nee Breedijk)
Martin & Barbara Cupido (nee Vaartstra)
Matthew & Willy Cupido (nee Nederlof)
John & Margaret Cupido (nee Bomhof)
all cousins, nephews and nieces.
"And now these three remain, faith, hope and love. But the greatest of these is love" (1 Cor. 13:13).
A memorial service was held on May 27, 1983, in the Maranatha Chr. Ref. Church, Edmonton, the Rev. H.D. Praamsma officiated.
Corresponding address: 11908-47 St., Edmonton, AB T5W 2X1

Suddenly, at home, on Tuesday, June 7, 1983, in his 70th year, the Lord took unto himself our member and friend,

HANK VAN VOORST

We pray that the Lord will be with his wife and children these days and the days to come.
The Friendship Club of both Chr. Ref. Churches of Barrie, Ont.
June 9, 1983.

OBITUARIES

Op donderdag 2 juni 1983 in Toronto heeft de Here tot Zich genomen in Zijn heerlijkheid, op de leeftijd van 75 jaar,

CORNELISJE MINNEMA
(Geb. Van der Ploeg)

geliefde echtgenoot van Einte Minnema.
't Zij ik leef of sterven moet
'k Vond gena door Christus bloed
En ik weet dat eens na 't sterven
Ik het hoogste heil zal erven.
Geliefde zuster, schoonzuster en tante van:
Siet Meijer — Utrecht, Holl.
Rikkie & Jan Lont — Fr., Holl.
Geertje & Foppe van Dijk — Ont., Can.
Jetske Siegersma — Fr., Holland
Ytzen & Wijke Meijer — Ont., Can.
Jantje & Jan Swart — Fr., Holl.
en tantezeggers.

Groningen The Netherlands
After a short but serious illness the Lord fulfilled the wish of our dear mother and oma,

D. HOFSTEENGE-OZINGA

and took her to be with him in glory.
She was 89 years old.
We praise God for what he gave us in her, as expressed so well in Psalm 16, the text at her funeral service.
May 23, 1983.
Strathroy, Ont.
Tom & Hennie Bergsma (nee Hofsteenge); Joyce, Christopher, Neil, Ron

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CORNELIA VAN DORP
(nee Stam)

On Wednesday, May 25, 1983, the Lord called home our dearly beloved foster mother and grandmother.
Beloved wife of John Van Dorp — Smithville
Dear mother of:
John & Mar Van Dorp — Holland
Truus & Seen Hassefrus — Brampton
Henry & Seni Van Dorp — Woodstock
Tony & Mary Van Dorp — Seaforth
Cor Van Dorp — Smithville
Sander & Willy Van Dorp — Clinton
Predeceased by a daughter Ina and a son Jacob.
Also surviving, 26 grandchildren and 5 great-grandchildren and a brother in Holland, and also sadly missed by Simon and Bep van Tol and children of Hamilton.
Safe in the arms of Jesus.

TEACHERS

CHATHAM: Chatham District Christian Secondary School is in need of a **part-time French teacher.** This is a 65% position. For information write: Mr. H. Kooy, Chatham District Secondary School, 90 Park Ave., E., Chatham, ON N7M 3V4; phone: (519) 352-4591.

MEDICINE HAT: Medicine Hat Christian School invites applications for an opening in **grade 1 and 2,** with approximately 15 students. Duties to commence in September 1983. Forward resume and transcripts to the Medicine Hat Christian School, 318-8th St., N.E., Medicine Hat, AB T1A 5R6. For more information contact William Slofstra, Principal, school 1-403-526-3246 or home 1-403-526-7192.

HELP WANTED

TEACHERS

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Wytse van Dijk, Acting Dean
Redeemer College
457 Beach Blvd.
Hamilton, ON
L8H 6W8
tel: (416) 549-8024

REXDALE: Timothy Christian School invites applications for the position of **half-time principal relief** at junior or intermediate level. Please ask for application form. (416) 741-5770; Mr. H.K. Bergsma, Principal, 28 Elmhurst Dr., Rexdale, ON M9W 2J5.

DUNCAN, B.C.: Duncan Christian School invites applications for a **junior/secondary, science** teaching position for the 1983/84 school year. Send resume and letter of application to Mr. W. Vandeventer, Principal, Duncan Christian School, P.O. Box #549, Duncan, BC V9L 3X9; phone: (604) 746-5341 (school).

PASTOR NEEDED

Brighton, Ont.: Any minister vacationing in our area and able and willing to give us pulpit supply on July 20-27 and Aug. 3 please contact: E. Rhebergen, R.R.#3, Brighton, ON K0K 1H0 475-0152 for the Brighton Fellowship Chr. Ref. Church.

HELP WANTED

The Willowdale Chr. Ref. Church is searching for a full-time **person to coordinate** its **youth and outreach ministry.**
We are looking for a person with proven ability to work independently in a team setting. Ordination not essential. Kindly send resume to Dr. George Vandervelde, 3 Cathcart St., Willowdale, ON M2M 1E8.,

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Warehouse person wanted immediately for stocking shelves, unloading containers and general warehouse duties. Please send resume only to: Triple C Imports, 4445 Harvestor Rd., Burlington, ON L7L 4X1

Mature person needed for **part-time bookkeeping** and **secretarial duties** in retail store. Experience, pleasant personality and ability to deal with the public will be a definite asset. Send resume or apply to: Grantham TV Centre, 391 Vine St., St. Catharines, ON L2M 6T9 or call: 934-9952 or 934-9964.

We need a responsible mature person who has 5 years experience or more in the **roofing trade;** must have own transportation; possible foreman position for the right person; only those qualified need call, (416) 898-6273 (Newmarket, area).

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Joe Schuringa, President,
Country-Wide Automotive Ltd.,
37 Brydon Drive, Rexdale, Ontario
M9W 4N3
416-745-2038

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Application deadline: **Aug. 1, 1983**

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Application deadline: **June 30, 1983**

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WITH CRWRC

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Qualifications:
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- community development skills
- Third World experience

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- knowledge of and experience with cattle, sheep, goats, and poultry

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Foreign Program Department
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Grand Rapids, MI 49560
(616) 241-1691 Ext. 197

Deadline for applications: June 30, 1983.

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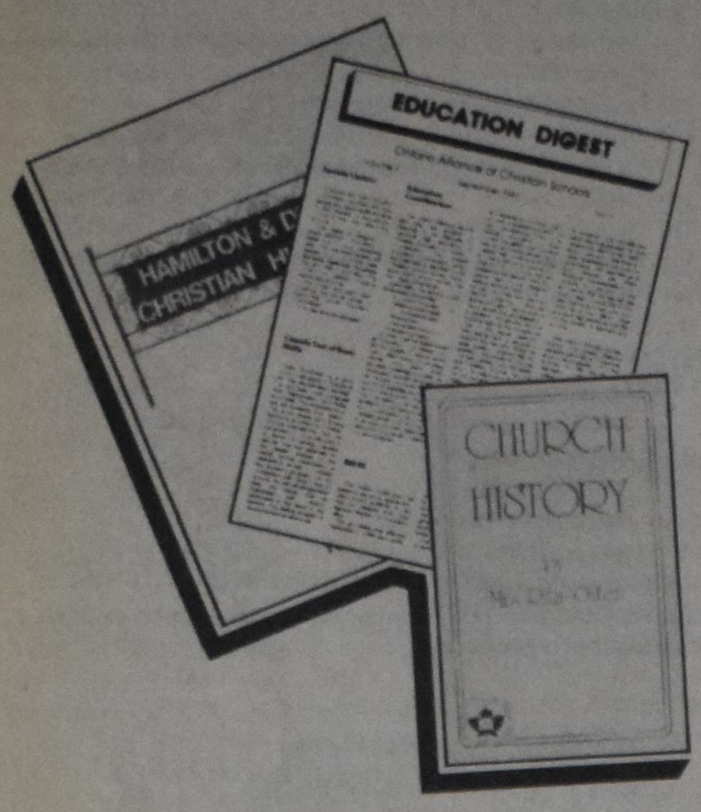

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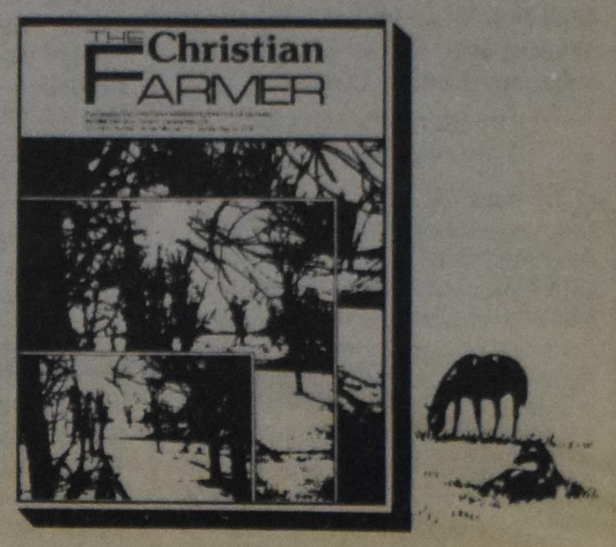

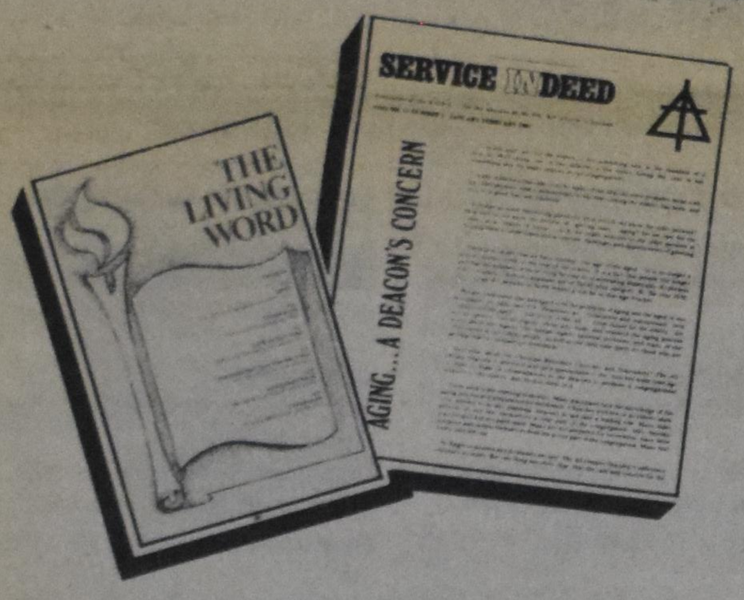

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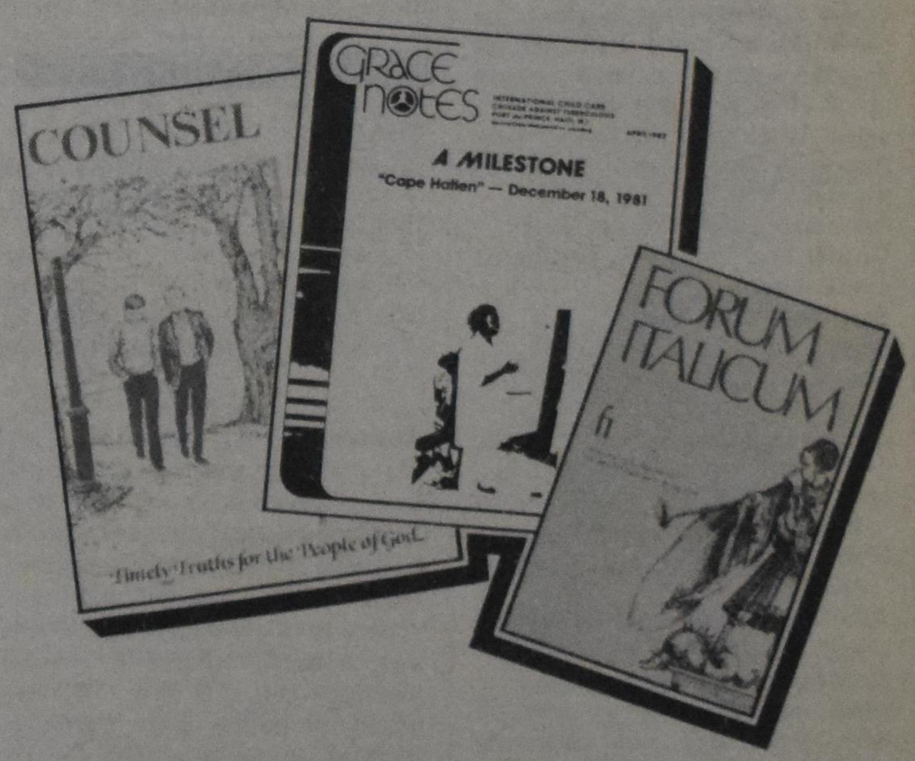

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We will set up a meeting in a central area from the replies received.

Kunt u ons helpen bij het opsporen van de volgende personen?
VAN DE BEEK, Aart, geboren 23 april 1904 te Nijkerk, naar Canada vertrokken op 18 juni 1952.
BIJLSMA, Mintje, geboren 14 april 1923, laatstbekende adres in Nederland: Schrans 104, Leeuwarden, naar Canada vertrokken op 14 april 1958.
KOFFEMAN, Harmen, geboren 19 augustus 1918, laatstbekende adres in Nederland: Bosboom Toussaintstraat 49b, Amsterdam, naar Canada vertrokken op 24 augustus 1951 met bestemming Hamilton, Ont.
STASSEN, Hubert A., geboren 31 juli 1918.
STASSEN-DRIESSEN, Elisabeth H., geboren 27 augustus 1921 laatstbekende woonplaats in Nederland: Beek (L), naar Canada vertrokken in 1951
WARMER, Johannes, geboren 21 augustus 1933 te Utrecht, laatstbekende woonplaats in Nederland: gemeente Lange- en Ruigeweide, naar Canada vertrokken op 3 november 1954.
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Freed, 1 July, 1983
yné Pinehurst
Conservation Park
yn Paris
Bigjint de moarns om 11 úre
Spultsjes foar jong en ald
Keatsen bigjint om 10:30 úre

LET'S PLAY CHESS

Editor: Pete Layer

CORRESPONDENCE RESULTS:
Group 1983:
J. Eisen 1 A. De Weerd 0
P. Lamain 1 J. Eisen 0
Three games have been completed. Finalists have not yet been decided.

Game: The Opening
The pawn on KB2 is the weakest in the opening. Often special precautions must be made to protect it. Occasionally players forget with disastrous results as the following game shows.

White	Black (Opening: Giuoco Piano)
1. P-K4,	P-K4;
2. N-KB2,	N-QB3;
3. B-B4,	B-B4;
4. P-B3,	P-QR3;

The moves 4. ..., P-Q3, N-KB3 or Q-K2 are better as they allow easier protection of the King Bishop's Pawn.

5. P-QN4,	B-K2? This blocks the Queen's path. Better to play 5..., B-N2 or R2.
6. Q-N3,	N-R3;
7. P-Q4,	PxP; (Would 7. .., P-KN4 be any better??)
8. BxN,	PxB;
9. BxP ch.,	The pawn has fallen
9. ...,	K-B1;
10. B-R5,	P-Q4;
11. KPxP,	Q-Q3; (if N-N1, 12. P-Q6 gains the Bishop)

12. PxN and White is one piece up (1-0). I hope you will not forget your KBP!

Calendar of Events

June 26	Gerald Vandezande of Citizens for Public Justice appears on "Weekend with Doug Hall" at 3:00 p.m. on CHEX-TV, **Peterborough,** Channel 12.
June 25	Andre Knevel's Student Recital for organ and piano at 7:30 p.m. in Covenant Chr. Ref. Church, **St. Catharines.**
June 18	11th Annual Grunneger Picnic in **Rockwood;** lunch at 12:30, come any time.
June 26 - July 1	Social Justice Summer Institute at New Theological College, **Edmonton,** Alta.; call: (403) 459-6656.
July 1	Fryske Dei, yne Pinehurst Conservation Park, yn **Paris.** Bigjint de moarns om 11 ure. Spultsjes foar jong en ald. Keatsen bigjint om 10:30 ure.
July 9	Hollandse Dag in Alexandra Park on Highway 81 in **Strathroy.** Speaker Rev. R. Koops, Cambridge; 10:00 a.m.
Oct. 12-18	Third Annual Fall Foliage Tour - **Williamsburg;** 7 days and 6 nights. Visiting Lancaster, P.A., Williamsburg & Virginia.
Oct. 15	Take note that the All-Ontario CLAC Fall Rally will be held on October 15 this year; to be held at T.D.C.H. More details will be passed along at later dates. Keep watching this spot.

A Festival of congregational song, featuring songs for the new *Psalter Hymnal*, led by Dr. Bert Polman, in: Grace CRC, **Scarborough** (Toronto), June 7; First CRC, **Thunder Bay,** Ont., July 3; Kildonan CRC, **Winnipeg, Man.,** July 6; Emmanuel CRC, **Calgary, Alta.,** July 8; First CRC, **New Westminster, B.C.,** July 14; Dordt College (COLAM workshop), July 29. Please watch for local announcements in church bulletins.

"Riding the Third Wave," an eight-week discussion series on the impact of technology in our lives. Features resource persons who will inform us about the state of the art of technology in their field, plus challenge us to consider our responsibility in our increasingly technological society. Themes include technology in labour, the home, and office; technology for third world needs, in medicine; health effects of technology. Cost is $20. Meets every Tuesday evening during June and July at 7:30 - 9:30 at the Institute for Christian Studies, 229 College St., **Toronto,** Ont.; Tel. 979-2331 to register.

Next Issue

Dated	Mailed	Deadline for classified ads	Deadline for other advertising
Fri. June 24	Tues. June 21	Thurs. June 16 - 4:00	Wed. June 15 - 8:30 a.m.
Fri. July 1	Tues. June 28	Thurs. June 23 - 4:00	Wed. June 22 - 8:30 a.m.
Fri. July 8	Tues. July 5	Thurs. June 30 - 4:00	Wed. June 29 - 8:30 a.m.

Books

O PHARAOH, WAY DOWN IN EGYPT LAND: *Pharaoh Rameses the Great, usually called the pharaoh of the Exodus, as painted by Englishman David Roberts (1796-1864) on a tour of the Bible lands in 1838 and 1839. This illustration first appeared in a collection produced sometime in the 1840's, and now is part of an attractive new book:* ***Yesterday the Holy Land*** *by Zondervan Publishing, (Mitchell in Canada). The artist's notes accompany the 68 full-page reproductions.*

Bible Study

Romans in a different way

Romans: A Model for Bible Study Methods, Lloyd M. Perry and Calvin B. Hanson, Moody/Welch, 1982; pb., 189 pp. Rev. Johan D. Tangelder, Strathroy, ON

The Epistle of Paul to the Romans is the "Magna Carta" of the Christian faith. We may never underestimate the impact of this epistle upon the church. Martin Luther launched the Reformation after he had come to understand and believe the glorious teaching of Romans 1:17b "The just shall live by faith" (K.J.V.).

John Wesley was converted while listening to someone read from Luther's commentary on the Romans. Reformation, evangelism, missions and revival are needed by today's church, and the epistle to the Romans will show the church how these needs can be met.

The question may be asked, why we need another commentary on Romans. All kinds of them are available, ranging from the scholarly for the theologians to the plain for the laymen. The answer is simple. The particular method used by the authors is so very different. They attempt to provide a practical and devotional study guide that can be used for personal or group study.

Three main approaches are taken in the books. First, the "telescope" must be used. The reader must view the epistle from a distance. Suggestions are made on how to outline the epistle from various perspectives. Methods for surveying a Bible book are also discussed.

Second, the "microscope" is used to examine a number of intriguing and specific details of the epistle, even individual words get attention.

Finally, the "stethescope" method is applied to provide inspiration. This section encourages the Christian to draw strength and insight from the epistle for teaching or preaching. Hints are given for the construction of a message or a sermon.

An appendix on the relationship of Romans to the other books of the New Testament provides additional study material. And teachers who want to use the book for their Bible course will find the two appendices on review questions with answers quite helpful.

Lloyd M. Perry is director of the Doctor of Ministry Program and Calvin B. Hanson is professor of New Testament at Trinity Evangelical Divinity School.

Bible Study

Reflections on the Sermon on the Mount

The Sermon on the Mount. An Evangelical Exposition of Matthew 5-7, D.A. Carson, Welch, 1983; pb., 157 pp., $6.35. Rev. Johan D. Tangelder, Strathroy, ON

This book is not just another popular exposition of the Sermon on the Mount. Though it is shorter than most others designed for the general reader, it combines sound scholarship, painstaking exegesis, good writing with a respect for the authority of Scriptures.

The two appendices "Reflections on Critical Approaches to the Sermon on the Mount" and "Reflections on Theological Interpretations of the Sermon on the Mount" help the reader to get a deeper understanding of past and current views on the Sermon.

Carson evaluates modern theology, modern methods of Evangelism and dispensationalism and finds them wanting. In the light of Matthew 5:17-20 he discusses the problems inherent with the law divided into moral, civil and ceremonial categories. His comments on divorce, remarriage and the problem of worry are most helpful.

The book is a spiritual gem with many practical insights. It is also hard-hitting, soul searching and, above all, Christ exalting.

Dr. Carson is associate professor of New Testament at Trinity Evangelical Divinity School. His Ph.D. degree is from Cambridge University.

General

The pope's answers to liberation theology

The Pope and Revolution: John Paul II Confronts Liberation Theology, edited by Quentin L. Quade, Ethics Public Policy Center, 1982; pb., 195 pp., $7.00 (U.S.). John Bolt (Redeemer College), Hamilton, ON

One of the clear and definite trends in Christianity during the last quarter century has been the politicization of the Church. While mainstream Christian thought, of the last century or so, both Protestant and Catholic, insisted that the Church has no direct political role because it bears witness to a Kingdom that transcends and judges all the kingdoms of the world, there has been a tendency in recent political authority to insist upon such a direct role.

This direct political role for the Church is especially found among Catholic priests and intellectuals in Latin America who are advocates of what is commonly called liberation theology. In 1968 at Medellin and in 1979 at Puebla the Latin American Roman Catholic Bishops held well-publicized meetings. Pope John Paul II spoke at the Puebla conference and issued warnings about the politicization of the Church and stressed that salvation in Jesus Christ not be identified with political, economic, and social liberation. At the same time he insisted that Christian citizens are obligated to seek and to promote social justice.

The Puebla event and John Paul II's confrontation with liberation theology form the backbone of this volume. In addition to illuminating essays by Michael Novak, Dale Vree, James Schall and the editor, other speeches by John Paul II which relate to the topic of Christianity and politics are included. Key statements from the Medellin and Puebla conferences are also included.

This volume is challenging because it swims against the dominant stream by intelligently exposing some of the failures and weaknesses of liberation theology and provides a fascinating and fairly indepth look at one of the most fascinating Christian leaders in the world today. While Reformed Christians do not share all of John Paul's views or solutions we can learn from him in our struggles to resolve the thorny Church and politics issues which also face us.

Let your book merchant know where you read about it.

Biography

Just who is Harvey Cox?

Just As I Am, Harvey Cox, Abingdon/Welch, 1983; hc., 159 pp., $14.25. John Bolt (Redeemer College), Hamilton, Ont.

Harvey Cox's very liberal and very social gospel is not one that will be shared by the majority of *Calvinist Contact* readers. Nevertheless, this delightful and engaging autobiographical account of Cox's spiritual pilgrimage from his conservative Baptist and Quaker roots through his "Secular City" phase and his civil rights activity and his "turn east" to his present liberationist stance is a mirror of the journey that mainstream liberal theology has travelled for the last two decades.

Cox is not so much a seminal theologian as he is a weathervane. Thus in keeping with the renewed emphasis in spiritually and piety he too (properly!) insists that the active life (*vita activa*) cannot be separated from the contemplative life (*vita contemplativa*). What makes this autobiography so gripping is that Cox practices what he preaches. He gives us a moving account of his activity for the gospel as he understands it as well as his reflection upon it.

It is interesting to note that Cox, who still considers himself a Baptist, regards the practice of total immersion as a symbol of holistic, total Christianity - it involves the whole person. Cox's liberal reconstruction of Baptist thought, reflected in the use of the traditional Baptist crusade hymn ("Just as I am, without one plea") in his title, also makes this significant as well as interesting personal sketch. A fascinating and non-technical entry into the contemporary theological scene.

Poetry solicited for local booklet

Niagara Peninsula Writers's Association invites submissions of original work for its first poetry anthology.

Requirements: Traditional, modern, free verse, sonnets etc. Maximum length 24 lines. Entry fee $1.00 per poem. Three submissions entitles writer to a free book.

Please send submissions to: Poetry Anthology, Box 1069, Fonthill, ON L0S 1E0. Enclose stamped, self-addressed envelope for return of material.

Deadline for submissions - June 30, 1983. Open to Niagara Peninsula residents only.

(Submitted by Miss I. Brinkman, Thorold, Ont.).

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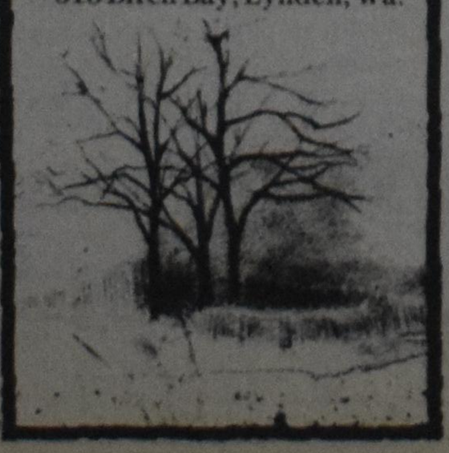

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